

THE CATHOLIC SCHOOL *Journal*

Volume 57

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Contents

EDUCATIONAL PROBLEMS

Education and the Modern Media of Communication.....	Most Rev. Lawrence J. Shehan, D.D.	245
Whence? What? Whither? (Catholic Youth Week).....		249
Our Teachers'-Aide Program.....	Sister M. Lugidia, C.S.S.F.	250
Today's Teen-Ager Speaks Out.....	Brother Henry Ringkamp, S.M.	251
For More Catholic Scientists.....	Mel Gorman, Ph.D.	253
Tuition Rates and General Fees in Central Catholic High Schools.....	Brother Leo V. Ryan, C.S.V.	255
Father Hofinger's Theological Courses for Sisters.....	Rev. R. J. Henle, S.J.	257
English and Religion as Allies.....	Brother Benilde Patrick, F.S.C.	259
Editorials.....		260
Definitions and Educational Terminology.....	Edward A. Fitzpatrick	275

PRACTICAL AIDS

High School

The Personal Interview for High School Boys.....	Brother Frederick Thomas, F.S.C., M.A.	262
Our Lady of Guadalupe (Dramatization).....	Sister Miriam, S.L.	263
Missa Cantata (Verse Speaking).....	Sister Miriam Clare, O.S.F.	265
Friendship Day in High School.....	Sister M. Jeanette, C.H.M.	266

Upper & Middle Grades

Our Annual Exhibit.....	Sister M. Bonaventure, O.S.F.	266
World Apostolate Day.....	Sister Imelda, C.S.J.B.	267
Americans All (Columbus Day).....	Sister M. Janet, S.C.	267
Poetry in the Elementary School.....	Sister M. Constance, C.S.J.	270

Primary Grades & Kindergarten

Angels in the Classroom.....	Rev. Finian J. Murphy, O. Carm.	269
Meditations for Primary Children.....	Sister M. Euphrosine, C.D.P.	271
We Visit the Firemen.....	Sister M. Carmela, R.S.M.	273

THE SCHOOL PLANT

Creighton University High School, Omaha, Nebraska.....		277
St. Pius X Elementary School, Omaha, Nebraska.....		279

NEWS AND REVIEWS

Evaluation of Audio-Visual Aids.....	George E. Vander Beke, Ph.D.	5A
New Books of Value to Teachers.....		8A
Catholic Education News.....		279
Coming Conventions.....		37A
New Supplies and Equipment.....		54A

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Your Journal

Education and Communication

"Education and Communication" was the theme of the 54th annual convention of the NCEA. Bishop Shehan opened the meetings of the elementary school department with the well organized and profound address entitled "Education and the Modern Media of Communication." Since every teacher will wish to read Bishop Shehan's address, we are presenting it as the leading article this month. It answers many of your questions regarding the educational use of radio and television and some other modern means of communicating thought.

Catholic Scientists

Another present-day problem is that of greater interest in the study of science on the part of both schools and students. Professor Gorman's discussion, "For More Catholic Scientists," will help to guide our planning.

Practical Aids

This issue of your JOURNAL is packed with practical aids for teachers and administrators of schools. There are suggestions in guidance, religion, English, social studies, dramatics, audio-visual aids—and the advertisements certainly are practical aids, suggesting suitable tools for the educational craftsman.

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FALSE IDOLS... OR GOD...



WHOM will they serve?

Today's boys and girls are tempted on every side to serve the false idols—money . . . pleasure . . . power . . . worldly success . . . A secularistic outlook on life is more likely in the case of the Catholic child not attending a parochial school.

Catechists in religious instruction classes, however, can lead these boys and girls to a fuller knowledge and love of God—and a daily living of their faith. By making use of proved, attractive, illustrated material, they can present religion in terms of life and against the background of practical everyday situations on the child's own level. The *Confraternity Editions* of the *MESSENGERS* are such aids, planned especially to help catechists in this vital task. These "religion texts that come weekly" help today's child learn to know and serve God through the presentation of eternal truths in language and art that meet the highest standards of quality. There are three separate *Confraternity Editions* for specific age groups—OUR LITTLE MESSENGER (now in four colors) for grades 2 and 3 . . . the JUNIOR CATHOLIC MESSENGER for grades 3 to 6 and the YOUNG CATHOLIC MESSENGER for grades 6 to 9. Write today for information and rates.



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38 West Fifth Street, Dayton 2, Ohio

Evaluation of Audio-Visual Aids

CORONET FILMS

65 East South Water St.

Chicago 1, Ill.

The story of the youth of one of our greatest national leaders, *THE BOYHOOD OF GEORGE WASHINGTON*, headlines six new Coronet films. Designed for the elementary grades, the film contains many rich incidents which will acquaint children with the environment and the personal characteristics which helped make the young George Washington a historic leader.

The Boyhood of George Washington

1 reel, running time 11 minutes, sound, color, black and white.

Among the actual sites of his boyhood, the film shows Washington growing up on Ferry Farm and at Mount Vernon, and developing into young manhood on the raw Shenandoah frontier. Our history begins when young Washington was eight and shows his formative years—the experiences, standards of conduct, and capabilities that fitted him uniquely for leadership. (Primary, intermediate, junior high).

English Literature: Chaucer and the Medieval Period

1¼ reels, running time 13½ minutes, sound, color, black and white.

Using *The Canterbury Tales* to present the three classes of medieval society, we examine the major literary forms known to that society. Re-enactments of a Robin Hood ballad, *Piers Plowman*, *Sir Gawain and the Green Knight*, and *Morte d'Arthur*, as well as a portion of *The Canterbury Tales*, enrich this study. (Junior high, senior high, college).

The Philippines: Gateway to the Far East

1 reel, running time 11 minutes, sound, color, black and white.

The past history, present activities, and direction of future growth in the Philippine Islands, form a picture of a young republic with many interests similar to those in the United States of America. Views of farm and city life show a wealth of raw materials, expanding production, and increased emphasis on education in this gateway to the Far East. (Intermediate, junior high, senior high).

Bushy, The Squirrel: Background for Reading and Expression

1 reel, running time 11 minutes, sound, color, black and white.

One afternoon Stevie spies a squirrel with a beautiful, long tail. It scampers

George E. Vander Beke, Ph.D.

Editorial Consultant for
Audio-Visual Aids

away quickly, and Stevie and his father set off to find it. What Stevie discovers in the woods, how he finally makes friends with Bushy, and the things he learns will stimulate reading and story-telling activities about squirrels. (Primary, low intermediate).

A New Safety Film

WALT DISNEY PRODUCTIONS

2400 West Alameda Ave. (16mm Division)
Burbank, Calif.

Newest colleague of Mickey Mouse and Donald Duck is J. J. Fate, recently created for starring role in studio's latest 16mm safety film, *HOW TO HAVE AN ACCIDENT IN THE HOME*.

Introducing himself as tired of being the fall guy frequently blamed for all accidents, J. J. Fate explains, "Accidents don't just happen by themselves—they have to be carelessly planned in advance."

Donald Duck, as Mr. Average Man, living in an average neighborhood, having average accidents because he doesn't use average intelligence, costars in this hilarious—yet deadly serious—presentation of all types of home hazards.

Already awarded "highest honors" in safety competitions sponsored by National Committee on Films for Safety, *HOW TO HAVE AN ACCIDENT IN THE HOME* marks Walt Disney's first efforts to spotlight the potential dangers of everyday life in the modern home.

In 16mm Technicolor with sound, the film runs eight minutes.

The Battle for Liberty

THE JAM HANDY ORGANIZATION

2821 East Grand Blvd.

Detroit 11, Mich.

These materials for high school students, sound slidefilms, will prompt lively group discussions in your classes. There are seven topics:

THE CHALLENGE. Basic views of freedom. What are liberty's rights and responsibilities? How to show and explain the value of individual liberty? 71 Pictures; 89 frames.

CIVICS. How good are we in describing our own form of government, the political

practices in a free society and those under Communism? Who's looking over your shoulder when you mark your ballot? 58 pictures; 69 frames.

EDUCATION. "What's good about your way of educating the young?" asks the Communist. Educational methods of the free world and captive systems are compared. 63 pictures; 68 frames.

RELIGION. When the Communist challenges the value of freedom of worship do we know how to describe our beliefs and the basis of our faith? 65 pictures; 72 frames.

ECONOMIC ORDER. What about collective bargaining and the right of competition in business? The Communist has his answers. How can we defend our economy in terms that our children will understand? 64 pictures; 70 frames.

SOCIAL ORDER. How a hard core of Communist leaders enforces a doctrine of rigid social order. Can a free people preserve liberty by their own words and deeds? 63 pictures; 69 frames.

LAW AND ORDER. Methods of administering the laws in Communist and satellite states, as compared with legal procedure in our country. How important are minorities? 66 pictures; 77 frames.

The History of Painting

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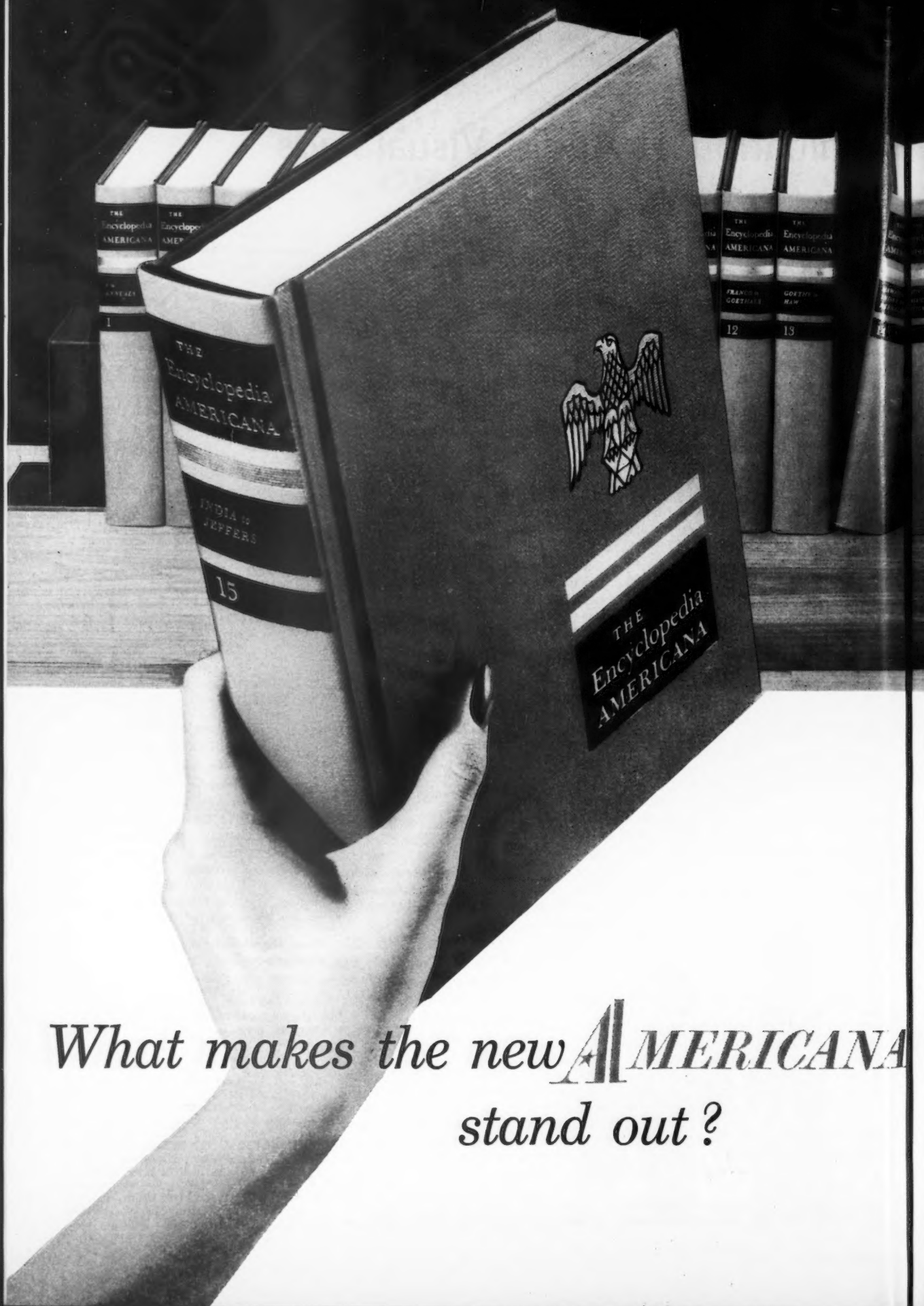
Hackensack, N. J.

Part I of a new color series entitled *THE HISTORY OF PAINTING AS PRESENTED IN THE METROPOLITAN MUSEUM OF ART*, NEW YORK, N. Y., is now ready. *Italian Paintings, Florentine School* comprises works by Giotto, Daddi, Gaddi, and Aretino. This filmstrip is an original koda-chrome photograph of the paintings.

New Visual Aid Kit I Believe in God

Written and illustrated by Sister Maria Giovanni of Maryknoll. Twelve illustrations, twelve flash cards, and explanatory booklet, and directions for making display charts. Complete set \$3.25. Maryknoll Bookshelf, Maryknoll P. O., N. Y.

A money-saving investment for most parishes, this is a visual aid for religion classes that can be used effectively by parochial schools, Confraternity of Christian Doctrine classes, vacation schools, and study clubs. It consists of 12 illustrations measuring 11 by 14 inches which depict the twelve articles of the Apostles Creed; 12 flash cards measuring 4½ by 11 inches which feature the words of each article together with a brief outline of the doctrine; a booklet fully illustrated in color which summarizes the truths of faith in the Creed; and a pamphlet of directions for making display charts.



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New Books of Value to Teachers

Occupational Information

By Robert Hoppock. Cloth, 534 pp., \$6.75. McGraw-Hill Book Company, Inc., New York, N. Y.

In this new book the author adequately covers three important aspects of occupational information in one volume: where to get occupational information; how to use it in counseling; and how to use it in teaching. Dr. Hoppock provides in his book a comprehensive analysis of what other authorities say about 22 uses of occupational information in counseling. Six chapters identify the kinds of

occupational information that counselors and counselees need and the book suggests where to get it and how to appraise, classify, and file it. Several chapters are devoted to a discussion of the basic theories of occupational choice and the use of occupational information in counseling. Twelve chapters stress the principles and methods of teaching occupations and describe a variety of ways in which occupational information may be presented to groups of all kinds. One chapter covers occupational information in the elementary school. Review questions follow each chapter and a bibliography includes 392 sources of further

information. This book is designed for the training of counselors, teachers, psychologists, rehabilitation officers, school and college administrators, social workers, employment interviewers, personnel directors, librarians, clergymen, parents, and psychiatrists. — *Nick John Topetzes, Marquette University.*

Techniques of Guidance

By Arthur E. Traxler. Cloth, 374 pp., \$4.25. Harper & Brothers, Publishers, New York, N. Y.

From a rich background of teaching and experience in both education and psychology Dr. Traxler has written a clear, thoroughly comprehensive approach to guidance tools and techniques. The present book is a rather thoroughgoing revision of the 1945 book. The general organization has been retained, but three new chapters have been added. The author's approach to guidance services and counseling tends to be scientific rather than intuitive. This book in a sense grows out of the testing and guidance programs of the institutional members of the Educational Records Bureau. A beautifully illustrated textbook written simply and concisely, at the same time giving adequate coverage of the background, orientation, and essentials in launching a guidance program. A realistic discussion of the latest advances in appraisal, evaluation, and adjustment—covering the planning and administering of a testing program for guidance purposes. Other topics covered are appraisal and evaluation of personal qualities, case studies, cumulative records, rating scales, anecdotal records, and sociometric devices. Also, emphasis is given to the role of the teacher in guidance; follow-up of students and school leavers; group work in guidance; and counseling as a learning function. Innovations are valuable appendices including guidance and placement of persons whose education has been interrupted, index of names, index of subjects, and list of publishers. — *Nick John Topetzes, Marquette University.*

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By Frank N. Freeman, Ph.D.*

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*Dean Emeritus, School of Education, Univ. of Calif.



History of a Free People

By Henry W. Bragdon and Samuel P. McCutchen. Cloth, 752 pp. The Macmillan Co., New York 11, N. Y. Edition of 1956.

This history of the United States for use in high schools, since its original publication in 1954, has been adopted by many Catholic high schools because of its unusual success in achieving objectivity. For example, in discussing the Colonies and the beginnings of the United States, it apparently gives due credit to all—the British, the French, the Spanish, and to various factions among the citizens of the new world itself.

The authors unravel the questions and problems of each period in a way that should hold the reader's attention almost as well as would a historical novel. This result is augmented by frequent quotations from observers and students of the problems under discussion or of the facts being narrated.

A number of pages of colored maps, pictorial graphs, and diagrams depict our national progress. These are in addition to the profusion of illustrations in black and white—from photographs of statesmen and other important persons, of famous buildings, of scenes in legislative assemblies, of cartoons depicting the issues being debated, of maps showing the states involved, and many unusual pictures throwing light on social and economic problems.

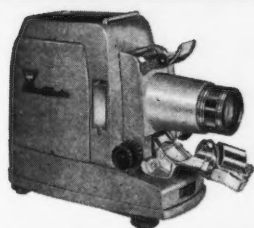
Each section of the book is followed by such teaching aids as questions to be answered in the student's notebook, map studies; identification of important terms and important people; questions for discussion; and references for further reading.

(Continued on page 10A)

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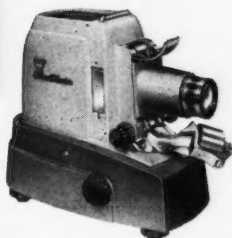
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New Books

(Continued from page 8A)

How to Teach English in High School and College

By Philip M. Marsh. Cloth, 172 pp., \$3. Bookman Associates, 34 E. 23 St., New York 10, N. Y.

Dr. Marsh, a veteran teacher of English in high school and college has compiled a practical guide for teachers, young and old. His code for the teacher is that of simplicity and thoroughness. Among the subjects he treats are: beginning a class; teaching grammar, composition, and literature; using drills; and correcting themes.

Toward Marriage in Christ

By Thomas C. Donlan, O.P.; Francis L. B. Cunningham, O.P.; and Augustine Rock, O.P. Paper, 216 pp., \$1.50. The Priory Press, Ashbury Road, Dubuque, Iowa. 1957.

This is the first book to be published of a series of College Texts in Theology. The basic texts for a four-year college course (to be published within the coming year) are: *God and His Creation*; *The Principles of Christian Morality*; *Christian Virtues and Gifts*; and *Christ and His Sacraments*.

Toward Marriage in Christ is one of the supplemental books dealing with special subjects of the course. The general editor of the series, Father Cunningham, O.P., announces it as the first textbook on marriage designed specifically for college students with a theological approach.

Part One deals with the theological and canonical aspects of marriage; Part Two treats preparation for marriage; and Part Three, "Marriage in Christ," discusses the obligations of married people and the Christian meaning of marriage.

This Is Our Heritage

By Sister M. Hugh, Mary Synon, and Katherine Rankin. Cloth, 322 pp., \$2.72. Ginn & Co., Boston, Mass.

This is a 1957 revision of the sixth-grade book of the Faith and Freedom Series of elementary school readers. While the book meets the objective of the original edition, much new material has been introduced to better adjust the work to the new social and political situations of the United States, as well as of the world. The level of difficulty of fundamental ideas as well as of language have been carefully tested. The poems and the liturgical extracts are significant as ever, and the illustrations are superb. A complete pronouncing glossary is provided.

Written Communication in Business

By Robert L. Shurter. Cloth, 490 pp., \$6. McGraw-Hill Book Co., Inc., New York 36, N. Y.

This book provides a comprehensive course in letter writing for college students and for adult business employees engaged in correspondence departments. In addition to complete statements of the principles and of present practices of written communication in business, there is a valuable reference section on grammar and on the mechanics of business letters.

Your Children Want to Read

By Ruth Tooze. Cloth, 222 pp., \$5. Prentice-Hall, Inc., New York 11, N. Y.

Written for teachers and parents, this guide to the development of reading interests and habits, provides much sound information on available books for children at the significant age and ability levels. The Catholic user of the book will supply his own ideas of values and attitudes and will not agree with the author's choice of some books, especially in religion and personal conduct.

Fundamentals of Advertising

Sixth Edition. By E. J. Rowse and C. A. Nolan. Cloth, 450 pp., \$2.96. South-Western Publishing Co., Cincinnati, Ohio.

This is a new edition of a basal text on advertising for high school and junior college students. It presents the fundamentals of advertising as they exist and are applied in 1957. The latest trends in advertising and selling are considered including television advertising, the do-it-yourself craze, self-service shopping, and suburban shopping centers. Designated for a general, introductory course, language throughout is highly simplified and non-technical.

The Catholic Puzzle and Quiz Book

By Damien Anthony Wenzel, O.F.M. Paper, 52 pp., \$1. St. Anthony Guild Press, Paterson, N. J.

Here is a clever book of teaching aids that can make religion classes as appealing to children as TV viewing. A wide variety of challenging puzzles and quizzes for youngsters aged 10 to 15 cover material on the Sacraments, the Ten Commandments, saints, feast days, church history, bible history, and many other basic teachings of the Church. Among the various devices used are dot drawings, fill-in-the-blank exercises, matching tests, crossword puzzles, scrambled words, picture writings, mixed-up titles, anagrams, and true-and-false questions.

(Continued on page 38A)

Brilliant Projection...Without Glare!

How many times have you wished for an opaque projector that would provide brilliant imagery...without glare...an instrument that might be used under the most adverse projection conditions?

Your wish can come true...use an AO SPENCER High Speed Opaque Delineascope featuring the newly designed High Speed projection objective...transmits twice as much light to the screen as previous models.

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We've just prepared a new color brochure that tells the whole story. Make this the week to become fully acquainted with AO SPENCER Delineascopes...

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Education and the Modern Media of Communication

On Christmas morning in a comfortable home of a Connecticut city, a girl in her middle teens chose from her Christmas presents first a recording of a Beethoven sonata made some years ago by the great pianist, Arthur Schnabel, and recently transferred with great perfection to a long-playing disc, and second a recording of the same composer's *Sixth Symphony*, produced under the direction of Arturo Toscanini. She played both compositions on her new high-fidelity radio-phonograph set and heard them reproduced almost as perfectly as if she were present when they were being recorded. As she finished her little private concert the telephone rang. Her older brother, who was serving with the armed forces, was calling from Korea. Excitedly she summoned her parents and the three talked with him quite as easily as if he had been seated with them in the living room. After the traditional Christmas dinner, she watched a sentimental version of Dickens' "Christmas Carol" reproduced with admirable clarity on the family's new television set. Late in the afternoon, their curiosity whetted by the lurid advertisement of the film and by the controversy it had caused, she and a friend went to a local theater to see "Baby Doll." That night, as she prepared to retire, she listened to the late round-up of the news on her bedroom radio set and was particularly impressed by the report of a correspondent in Vienna who described the experiences of some Hungarian refugees who had that day fled across the Austrian border. As she sat for a moment after the report had

Most Rev. Lawrence J. Shehan, D.D.

Bishop of Bridgeport, Conn.

ended, she could not help thinking: Why all this fighting and suffering for freedom and conscience, if life is as futile and empty as it is depicted in the picture she had seen. Thus on that Christmas day did the modern media of communication bring good and bad into the life of this young woman. And thus they will go on filling countless hours of her life with treasure and trash.

The holidays proved blustery and cold. There was ample opportunity for the younger brothers of this young lady to try out their new skates. Actually, however, the weather was so inclement that they stayed in the open air for comparatively short periods. The rest of the day they spent sprawled on the floor before the television set. They watched long western films of hard riding and loud shooting in which countless men were killed. They saw exciting pictures of crime and suspense; trips into space; programs in which smart young people won fabulous prizes and their elders unbelievable sums of money; cartoons sometimes amusing, but often silly and boring; innumerable commercials telling about the qualities of cereals, the effectiveness of tooth paste, the excellent taste of cigarettes and beer, the virtues of soaps, detergents, deodorants, antiperspirants, and depilatories. When the programs became unbearably boring, the youngsters turned to a large stack of

comics dealing with crime and violence, life on Mars and the Moon—always with a bit of sex intermixed. Even after the holidays were over and the youngsters had returned to school, it remained questionable whether the time spent in the classroom or the hours devoted to television, moving pictures, and the comics were having the more telling effect. That these modern media of communication are having a major influence on the lives of the young and are creating a very serious problem for education no one will doubt.

The Aims of Education

What are the effects of these media on education and how can they be used to strengthen rather than weaken the process? Each, I suppose, has his or her own answer to these questions. Before we try to formulate ours, it will be well first to review the fundamental aims of education. We begin by noting that the basic purpose of education is to develop, strengthen, and perfect the whole person and especially to produce mental and moral excellence. The effect of the modern media on, and their value to, modern education must be judged chiefly in the light of the way they are made to serve the development of intellectual powers and moral character. Some moderns have had a tendency to substitute for moral character certain social qualities required for family life, neighborhood, and citizenship. As Catholics, however, we shall continue to emphasize character in the traditional sense of that term, including under it the moral qualities that are required for family life, desirable social relations, and good citizenship. All, however, will agree that mental development and

*Address delivered at the convention of the National Catholic Educational Association at Milwaukee, Wis., April 23, 1957.

intellectual excellence constitute a primary objective of education. Let us therefore begin by outlining the requirements for the development of man's mental powers and the part played by the modern media in the attainment of intellectual excellence.

The Basic Skills

The most basic skill or medium of communication upon which depend all education and the use of all the other media of communication obviously is speech. It is and always will be the basic tool for the transmission of knowledge and the stimulation of thought. With speech alone man can no doubt achieve considerable mental development. But, if he were limited to speech, the probability is that man would never have advanced far on the road to any true intellectual excellence. Possibly he could have reached the status of the noble savage of the James Fennimore Cooper novels—the crafty hunter, the bold warrior, the trustworthy chieftain or tribesman—a romantic and attractive figure who, however, never seems to have made his appearance in real history. Even in fiction the noble savage is hardly an example of intellectual excellence. For even a little progress toward that goal one needs the skills of reading, writing, and numerical calculation.

The skill of writing—supplemented later by the art of printing—has made possible the accumulation of the learning, the wisdom, the culture of mankind, their transmission down through the centuries and their diffusion through the world. The skill of reading makes these treasures available to the individual. The combination of these two with that of arithmetical calculation lays the foundation of the whole work of science. All education depends upon the acquisition of these skills. Elementary education therefore must be judged by its success or failure to develop them.

That elementary education can and must do much more, all of us will agree. That it must give basic religious instruction and lay a firm foundation for moral character we in particular as Catholics insist. That it should begin to develop certain social insights and attitudes is undeniable. But in the final analysis, as formal education, it is inevitable that elementary schooling should be judged primarily on its success in developing the three traditional basic skills.

When we speak of skills we do not mean merely the ability to plod laboriously and haltingly through a simple printed text or a column of figures or a problem of arithmetic; or the ability to trace out with equal difficulty written words on paper. We

mean a real facility that comes from long intense practice—the kind of facility that comes to a healthy boy with a reasonably well-formed body, who sets his mind and heart on acquiring some particular skill on the baseball or football field, in the gymnasium or on the basketball court. Some minds are of such poor quality that they seem unable to acquire these skills, just as some bodies are so weak and poorly formed that all athletic skill is beyond them. In the former case, we should recognize that such minds can derive only limited profit from even primary academic training and no profit at all from academic secondary education to say nothing of studies on a higher level.

Good Reading Habits Essential

Of the three traditional disciplines of the elementary school and the most basic from the point of view of the student is reading. The present universal and intense concern with the process of reading bears witness to the common recognition of this fact. But mere skill in reading is not enough. Care must be taken that, as soon as the skill is acquired, it should be used in the development of good habits of reading—otherwise the skill is likely to lie fallow or to be used in the formation of bad reading habits.

During the days of World War II, Mr. C. S. Lewis, addressing a group of English soldiers who were completing their training, said: "You are not going to read nothing. If you don't read good books you will read bad ones." I am afraid however that Mr. Lewis was being a little bit optimistic about the formation of reading habits even among the young people in England. Certainly his words are not applicable generally to young Americans. The truth is that there are many young people, even among those who have acquired a certain skill in reading, who never, or hardly ever, read a book. Puerile comics, the sport sheets of the daily papers, the fashion pages of the slick magazines, a few sensational and lurid short stories or news items—these form the reading fare of many in our own country, and, I suspect, in other countries too. Those who, in the absence of more exciting or appealing activity, wile away idle moments with such diversion can hardly be said to have acquired a habit of reading.

Mr. Lewis, however, was certainly right in his supposition that good reading habits have to be actively cultivated. Bad reading habits, like most other bad habits, can be acquired without any particular effort, once the basic reading skill has been developed. One can simply drift into such

habits. In our own day this is particularly true. It is safe to say that no mind is naturally immune to the sensational, the lurid, and morbid. Unfortunately, unless the mind is forewarned and forearmed, literature of this sort has a strong common appeal. Literature of violence and sex, prominently displayed on every book rack, magazine stall, and newsstand, greatly facilitates the formation of bad reading habits. The teacher of today has no more important, difficult, and challenging task than the skillful guidance of students to habits of good reading.

Writing Develops Precision of Thought

The fruits of good reading habits are the broad knowledge of diversified fields which is essential to all well-rounded mental development and the acquirement of a full knowledge of one's own particular field, which is equally important. But for true intellectual excellence something more is required. One of the marks of the educated mind is precision of thought, and for most of us this quality comes with the practice of committing our thoughts to the written word. Some indeed may be endowed with such powers of concentration that they may be able to attain precision of thought without the labor of writing. For most of us, however, it is when we take pen in hand to set our thought down on paper that we are led to see our thought as it really is, within its proper limitations, in its relation to the whole subject we are treating and to every other subject that impinges upon it. For this reason the practice of committing to writing one's thoughts, the fruit of one's study and reflection is of prime importance for the development of intellectual excellence.

And the Habit of Reflection

This brings me to my final observation on this subject. Good habits of reading and the practice of writing will be of great service in developing the habit of reflection, from which alone comes the final mark of intellectual excellence—depth of thought. By depth of thought we mean the perception, within our ability, of ultimate truth and the weighing of every thought, every event, every object in the light of that truth. For the attainment of this final quality of intellectual excellence there is no substitute for reflection, called by spiritual writers meditation.

Here then are the elements required for intellectual excellence: the basic skills of reading, writing, and arithmetic; good habits of reading; the practice of careful and thoughtful writing; and finally the

habit of reflection. The effects on education of modern media of communication must be judged according to the way they have affected this foundation and superstructure of intellectual excellence.

These Lead to Good Character

Important as is the development of high mental qualities through education, of at least equal importance is the development of that moral excellence which comes under the name of good character. A great deal could and perhaps should be said on this subject. Here I shall have to limit myself to a few basic observations. I should begin by saying that the foundation of character consists of moral principles. A man of good character is a man of good moral principles. A man of bad character is one whose principles are evil. The man of no character is a person who has no principles. Good principles then form the groundwork of moral character.

Principles alone however are not enough. In order to acquire strong character it is necessary to take the principles one holds and build upon them habits of life so strong that they form a sort of second nature. It is only when a man has taken the principle of truthfulness and has built upon it a habit of life so strong that, when confronted with the choice between the truth and a lie, he recoils as it were instinctively from the lie and embraces the truth, that he can be said to have acquired a truthful character. And it is the same with all the other principles. It is only by building habits of life upon the principles of the Christian code of morality that a man develops Christian character.

Christ, Our Ideal Character

A third important element in the formation of character is the ideal on which one attempts to mold his character. In the abstract of our moral ideal is simply the sum total of all the principles we hold and by which we endeavor to guide our conduct. For an ideal to be effective however it is necessary for it to be embodied in some person who can be a source of inspiration and a model for imitation. For us Christians, Christ is our supreme and in a sense our only ideal. Others can serve us as ideals only in so far as they reflect His divine perfection.

It should be noted however that while moral principles form the foundation of moral character, yet they themselves derive their validity and their binding force from the great fundamental truths of religion. Furthermore, given our imperfect human nature, set in a world of evil allurements, the building up of strong habits

of virtue and particularly the attainment of the Christian ideal is possible only with the help of God's grace. For these reasons then the development of all character is dependent upon a firm grasp of fundamental religious truths, and the formation of Christian character is inseparable from solid religious instruction, faithful religious practice, and the acquirement of grace. The attainment of Christian character is, we may say, the special excellence at which Catholic education aims.

Modern Media and Excellence

Such then is the intellectual and moral excellence which are the real purpose of education. How has the attainment of these purposes been affected by the modern media of communication? Let us begin by considering the basic skills of primary education upon which all intellectual formation depend. It should be noted that it is on its failure to develop these skills effectively that modern education has met its severest criticism. The wide circulation achieved by Flesch's *Why Johnny Can't Read* and the discussion it has provoked indicate that there is a rather widespread conviction that modern education has failed to develop in many of its students the ability to read one has the right to expect. The many complaints from colleges and from employers that graduates of high school cannot write correctly simple sentences, to say nothing of their inability to compose a readable paragraph or to develop a short theme, seems to point to the primary school's failure to teach the skill of writing—a deficiency which often goes uncorrected during the years of high school. Recent comparison between arithmetic tests used in this country with those used for the same age groups in Europe seems to confirm the criticism that this skill too is being neglected. In other words, during the very time when such marvelous discoveries and developments have been occurring in the field of communication there seems to have been not only no noteworthy progress but actual retrogression in the teaching of those skills upon which all the modern media depend.

We are aware of course that many modern educators point to the fact that in places where examination papers from a generation ago have been preserved, the results of present-day tests compare favorably with them. But this is not an adequate answer to the criticism. It does not take into consideration the fact that a generation ago a far greater number of young people belonged to the first generation sprung from impoverished and unlettered immigrants; it does not take into consid-

eration the huge sums of money that have been poured into better buildings, more ample equipment, transportation, teacher training, teachers' salaries, school administration and all the appurtenances of education. The bald and basic fact is that far too many products of modern primary education lack the fundamental skills on which all education and all civilized communication depend.

No one would blame this deficiency directly on the modern media of communication. Most of the criticism has been directed at the methods and philosophy of extremists among progressive educators. Nor should we Catholics be complacent over the fact that the greater part of recent criticism has been leveled against the secular system of education. Some of this criticism, which fortunately has come from within our own ranks, indicates that all has not been well within our own system. The particular point that I would emphasize is that it seems hardly deniable that the use that has been made of moving pictures, radio and television, and the type of programs presented through them have served to distract the minds of the young from the fundamental purpose of primary education and to absorb them in interests foreign to that purpose.

What is true of these media in relation to the basic skills is true of them also in relation to the development of habits of good reading, the practice of thoughtful writing, and the habit of reflection. During the early part of this country, up past days of World War I, it was not unusual that serious minded students of high school and college should spend many a pleasant holiday afternoon and many an hour of leisure reading the great classics of English literature. As far as I can observe few students are inclined to that sort of reading today. It is not simply that other fare, cheaper, more sensational, more quickly and more easily digested, is provided, but that the whole atmosphere of society is unfavorable to anything that resembles serious reading or the leisurely enjoyment of the masterpieces of literature—and that atmosphere has been created in large part by the modern media of communication.

Modern Lack of Principles

If such has been the influence of these media on the skills and habits required for mental excellence, still more harmful has been their general effect on moral character. Our era has been marked by a steady decline in belief not only in the moral principles so necessary to character, but also in the religious truths that underlie those principles and give them effect

as moral law. Our age is predominantly the age of secularism and moral relativism. Current literature, moving pictures, radio, television all have reflected these dominant influences. It is not merely that moral principles are ignored—they are attacked, undermined, overthrown, and set aside. The typical modern ordinarily does not even speak of principles. When he does he is careful to explain that moral principles are simply generalizations based on the accepted mores of each generation, determined by taste, expediency, public opinion, or majority vote. In this age the so-called artistic element and the intellectual elite have indulged in the cult of realism—a cult which holds as its dogma that whatever is found in human nature, no matter how sordid, vile, and perverted it may be, is proper material for artistic treatment and public presentation—provided only it can be made interesting. A case in point is the recent showing of the film "Baby Doll." Even the secular press has proclaimed it low and sordid. But because it is considered realistic and has been presented with great technical perfection it has been judged a fit production for general presentation to unrestricted audiences, regardless of the fact that it is calculated to do great harm to the morals of the young. Nothing could better illustrate the lack of moral principles in those who control this particular medium of communication. If this experiment succeeds as a money-making venture, then there is no limit to what may be attempted.

When principle is undermined and overthrown, it is easy to foresee what will happen to those moral habits which are the very substance of character. To realize how imitative is human nature, particularly in the young, all one has to do is to observe youngsters at play. The gun-play and violence featured in the movies, in comics, on television, and on radio are constantly re-enacted on every city street and play lot. The effect of programs portraying crimes brought to young people by these media has been amply demonstrated by those who have studied the influences responsible for the alarming increase of juvenile delinquency. As long as financial profit rather than moral principle is the norm by which men are guided in the choice of material to be presented through the modern media of communication, we are not likely to see any reversal of the present trend.

Modern Media in Genuine Education

Yet no one who reflects on the subject can doubt that these modern media of

communication can offer great aids to education in achieving its twofold objective of intellectual and moral excellence. Less than two years ago an article appeared first in *Jubilee* and later in a condensed form in the *Reader's Digest*, which showed the possibilities of one medium at least in solving a real problem of education. A young Spanish-speaking priest shortly after his ordination was assigned to a sprawling mountainous parish in the Columbian Andes. The whole district without roads and schools, cut off from practically all outside contacts, was steeped in ignorance and apathy. How to break through the barrier of indifference; how to awaken a little bit of interest; how to lift the people from their ignorance and illiteracy—this was this young priest's problem which had to be solved if he was to instruct them in their faith. He almost immediately turned to what for him was an old hobby—radio. Since boyhood by constantly tinkering and experimenting he had made himself an accomplished technician. He had a crude transmitter which he himself had constructed out of parts he had scraped together. On a trip to Bogota he secured three used battery receiving sets which he placed in distant parts of his parish. He set up his transmitter and Radio Sustenanza was born.

Here is the account of what happened: "The very novelty of hearing the voice of the distant priest chatting as familiarly as if he were present, discussing little things that were of interest to his parishioners, attracted groups around the three sets. Soon he had ten more little receiving stations. He gave to his people little talks on the events of the day, on hygiene, on farming, on simple economics—and of course on religion. He began to broadcast regular classes of reading, writing, and the elements of arithmetic. At the request of his listeners, he transferred his periods of class to a time when the workers could listen more conveniently. His program spread from one mountain village to another. His people helped him to construct a larger and much more efficient transmitting station. Today, after seven years, Radio Sustenanza has a 25,000-watt transmitter, the strongest in Columbia, carries morning and evening lessons from Father Salcedo and his assistants to 16,000 peasant groups in every niche of the Andes; and for five hours more offers music, news, humor, and religion to all the nation. Today Radio Sustenanza, still in the hands of its founder, is financed partly by the State, partly by industry, and partly by individual contributions. Its program and method are being studied by the United

Nations as an effective example of popular adult education in backward areas."

In a country like ours, already surfeited with both radio and television, it is not likely that the feat of Father Salcedo could be reproduced. But this young priest offers us an example of the kind of thing which can be done with the modern media by a person of imagination, ingenuity, and industry who clearly visualizes his problem and the means needed to solve it.

Adapting Modern Media to Education in the U. S.

Great effort is now finally being made by educators to use effectively the modern media of communication. Techniques and programs of audio-visual education are being used in an effort to turn Junior's addiction to comics to the purposes of religious and moral education. Everyone is familiar with the effective use of the camera in programs of remedial reading. An attempt is being made to bring the materials of education to those housebound by illness or physical defect and to supplement teacher shortage through television. The Tennessee experiment of teaching illiterate adults to read and write through television programs was recently reported by *Life*. More recently this same publication carried an account of an attempt that is being made in Hagerstown, Maryland, to meet the problem of teacher-shortage by instruction through closed TV circuits. The article informs us that televised teaching has been admitted experimentally into the regular curriculums of at least a dozen school systems and 18 colleges and universities. The latest number of the *Reader's Digest* (May, 1957) tells of the development within the past four years of 22 television stations whose programs are devoted exclusively to educational subjects.

The remarkably popular program of a professor in California consisting of readings from and comments on the plays of Shakespeare has shown how television can be used to awaken an interest in and a love of good literature—which in turn should help to develop habits of good reading. There is no reason why all the modern media should not be used effectively to encourage the practice of thoughtful writing. If they are so used, there is again no reason why they should not supply a stimulus for active reflection instead of encouraging an attitude of passive receptivity. Although they seem to have gotten off to a bad start, these media can still prove a great boon to the present-day educator in his task of fostering intellectual excellence.

In the formation of moral character,

these media offer perhaps even greater opportunities of effective use. The illustration of moral principles by dramatic action skillfully and subtly presented; the fostering of a whole pattern of conduct in conformity with the Christian code of morality; the presentation of noble ideals calculated at once to inspire admiration and to move to emulation—these are definite possibilities within the scope of the modern media. That such a task presents great difficulties is evident. It is immeasurably more difficult to build up interesting programs guided by moral principles than to work, without the limiting effects of those principles, in presenting material that will appeal to the full range of man's curiosity, his sensual appetites, and his sense of the dramatic. But the effort is well worthwhile—for what is at stake is the survival of civilization, the preservation of society, and the eternal salvation of souls.

It is safe to say that no educator today is free to neglect the use of such aids as the modern media of communication supply, just as modern society cannot afford not to exercise such control over these media as to assure the use of them for rather than against the purposes of education. The teacher however should be on guard against becoming overdependent upon them. One should bear in mind that only the good teacher can use these media effectively and the truly good teacher, in the last analysis, does not really need them. They are aids, and important aids; they are not necessities. They are not short cuts to education. They can be used effectively only with imagination, with intelligence, with skill, and with careful planning. They supply one more tool the use of which in the end will probably take additional time and work.

What in the long run will make the use of the modern media effective is the devotion the intelligent teacher brings to his or her task. That devotion will lead one to master the media and to realize the full potential that lies within them. Thus far we can say that the media of modern communication together with all the other scientific discoveries of modern times have tended to master men—it is time that men assert their mastery over their inventions. The way to start is obviously by making the media of communication serve the purposes of education. Catholic education must depend upon the devotion of its religious teachers to master these media thoroughly and to use them effectively. For it is the devotion of its religious teachers that constitutes the main hope of Catholic education.

Catholic Youth Week, Oct. 27 - Nov. 3

Whence? What? Whither?

Whence are we? What are we? Whither are we going? These vital questions have been asked throughout the ages. They are asked, universally, even now, though, for Catholics at least, they are rhetorical questions. The Church has never ceased to give us the answers clearly and concisely.

The seventh annual Catholic Youth Week will be observed from October 27 to November 3 to help our youth toward a deeper realization of the purpose of life and the proper shaping of their conduct to the attainment of eternal life with God in heaven. The theme of Catholic Youth Week this year is "Healthier, Holier, Happier."

The following thoughts pertaining to Catholic Youth Week were compiled for the National Council of Catholic Youth by Shirley Blood, a student at Clark College, Dubuque, Iowa. We present them with very little editing as a message from youth to youth.

FROM YOUTH TO YOUTH

In 1897 the famous impressionist artist Paul Gauguin painted a picture entitled "Where Do We Come From? What Are We? Where Are We Going?" In that painting Gauguin expressed a thought not peculiar to his age but the thought of all ages.

These questions are important to us young people about to observe National Catholic Youth Week. Though now it is no longer 1897, but 1957, we know that some people have not yet found the answers to Gauguin's questions. Some people still do not know what they are or where they are going. Such aimless wandering must produce a feeling of purposelessness in life. To those who have no religion or have a mere smattering of religion this lack of direction—lack of a goal—can result in only a lukewarm meaning to life.

By way of contrast, the youth of today who has the Catholic Church is lucky. The "Cradle Catholic" who has had the care and guidance of the Church since birth, who receives the benefit of thousands of years of teaching—this youth is lucky.

For us, the Church which almighty God Himself established is there to answer our questions, to guide our way, to tell us Truth. There is no need to wonder fruitlessly why we exist, why we die, or what will be our final end. We have the answers.

The Truth Makes Us Free

Someone may ask, "Answers or dictates?" No, our religion is not dictation. The dogmatism of the Church does not enslave us. It points out to us the Natural Law—the law of our nature. Only those who go against the Natural Law, who act contrary to their nature, are fettered and unfree. The dogmatism of the one, holy, Catholic, Apostolic Church frees us from doubt—gives us certainty. And we, as young Catholics, having been born into this freedom and into these answers, are infinitely luckier than those who are born to search.

Our Duty to Self and Others

But our duty does not end with seeking and learning the answers. If we follow our given vocations, we shall, in all probability, have the responsibility of guiding other souls. We shall meet this responsibility in all three states of life.

The training for these obligations will not come "later" in life—the training is coming now. With the guidance of our parents, our teachers, and our Church, we must develop standards for ourselves. We must have a deep, solid norm by which we can guide our lives—by which we can choose the right vocation, or the right partner—ultimately, the right life. We cannot expect others to do this personal training for us. Others can tell us what is right and what is good, but they cannot make our character. That is up to us—to do in our youth.

If we make our standards now, and learn our answers well, we shall not have to turn our heads when our children ask us, as Paul Gauguin asked himself: Whence are we? What are we? Whither are we going?

Our youth is now; and this is our job now.

Our Teachers' Aide Program

If you are a tired and harassed principal with a group of tired and harassed teachers on your faculty, this article is just for you. The plan that it purports to explain is rather novel, but not so new that it has not been tried and tested by more than a few schools throughout the country. Perhaps you've read arguments for and against it. In this article we endeavor to give substantial evidence of its real worth.

Mention teacher-aide program to many teachers and the reactions are diversified. Those who are familiar with it will either praise vehemently or scoff derisively. The unfamiliar will wonder silently or ask bluntly: "What is it?" The answer is plain. The teacher-aide program is a help rendered by people outside the school who sympathize with the overburdened teacher of today. All that is needed to put it into action in your school is a principal and faculty who are not afraid to ask for help, and a few generous, willing souls in the parish who will give of their time and energy to further the cause of Catholic education. The aim of the teacher-aide program is to eliminate the many clerical and extracurricular activities that hamper the teacher in performing her essential duty of imparting knowledge to our youth.

Sister M. Lugidia, C.S.S.F.

St. Turibius School

Chicago 29, Ill.

Teacher aides may help by: typing records, correcting papers, supervising in the school lunchroom, accompanying teacher and pupils on excursions to museums, and numerous other activities.

Some of our readers may contend that the teacher aide may usurp authority delegated only to the teacher. We cannot deny that this could happen. However, it is unlikely to occur where the plan is initiated and maintained with prudence and care. This plan will prove a great asset to school order, lighten the burden of teachers, and provide willing souls with an opportunity to lavish their charity where it is so greatly needed.

In our school of 18 teachers and 980 pupils, most of the classes are overcrowded. Some rooms have as many as 65 pupils. This is the case in most of the areas where city dwellers are moving in rapidly. In a few years our enrollment doubled. We

were fortunate enough to obtain the extra teachers gradually over a period of three years. But even this year with the addition of eight new classrooms, we find our rooms overcrowded. Naturally with this great pupil increase, the teacher's burden is heavier. So we resorted to the teacher-aide program.

It all began with our school lunchroom. Some of the mothers seeing the Sisters hurrying to supervise the children during lunch hour, asked if they might relieve us of this task. The plan was suggested at the next meeting of the School Mothers' Club. The suggestion was generally approved and a specific plan drawn up. One woman was made responsible for organizing the volunteers into groups. Each group of four women would spend forty-five minutes daily in the lunchroom for one week. The plan was put into operation immediately and found to be most effective. This was the first step in relieving the teachers of extra worries.

Another great help that the teacher-aide program has rendered to our school is the remedial reading program. Like any other school, we also have children who need additional time for reading in order to reach their grade level. The teachers were finding it a physical impossibility to give the children all the help they needed. Our teacher aides were approached with the problem and many of them graciously offered to do remedial work with these children for an hour each day. Under the principal's guidance these women are doing fine work and a critical situation is being overcome.

Recently our teacher aides accompanied the School Safety Patrol on an outing. They supervise school choir rehearsals and accompany teachers and pupils on educational tours and excursions. In short, they lend a helping hand wherever and whenever the need prevails.

The faculty of our school is truly grateful for the invaluable assistance these generous ladies have granted the cause of Catholic education in the role of teacher aides. We feel that we are not speaking amiss when we urge others to adopt this plan as one means of solving the ever growing problem of teacher shortage. Perhaps your need is even more pressing than ours was. Why don't you try the Teacher-Aide Program as a remedy?



A teachers' aide doing remedial-reading work.

Today's Teen-Ager Speaks Out

The conduct of 16½ million American teen-agers is under sharp criticism today from parents, the press, and the community at large. Four thousand public school teachers, according to an NEA survey in *Time* for July 9, 1956, when asked the question "How widespread are juvenile delinquency and plain misconduct among youth of today?" maintained that:

One of 100 students is a troublemaker, that delinquency has increased in the past ten years.

Impertinence, discourtesy have mounted. 43 per cent of students disregard homework.

Vandalism, profanity, drinking, stealing have risen.

Born into a time of war, today's teen-agers have never been weaned of pressures, yet my belief is that 99 per cent of them are decent and not delinquent, and that the promise they offer is more notable than the challenging problems they pose.

My conviction is that today's teen-ager has the ability to grow up knowingly. Given the sympathetic understanding of his parents, the considerateness of his school, the kind guidance of his church, he will think correctly. Further, if given real ideals, standards, and models after which he can pattern his life, he will mature into a prudent adult. To reinforce my contentions, I made a study of opinions of approximately 700 Catholic high school boys and girls in San Antonio concerning problems which they face.

A questionnaire, containing seven questions having for their purpose to elicit frank opinions on teen-age problems, was directed to the afore-mentioned students. Questions concerned the problems which the teen-agers had:

1. With their parents.
2. With their brothers and sisters.
3. With their teachers.
4. With their peers or associates.
5. With their pastor or parochial assistants.
6. With themselves.
7. With the movies, TV, reading, and social activities.

Tabulations were made separately for boys and girls. In reporting these results, the problem most frequently mentioned

Brother Henry Ringkamp, S.M.

Dept. of Education

St. Mary's University

San Antonio, Tex.

in each of the seven classes is indicated first, followed by the reasons or causes listed second and third in importance. Verbatim quotations add the spice of adolescent opinion to flavor the reactions to the various questions.

1. Problems With Parents

Lack of understanding was listed by the boys most frequently, being treated as a child followed next in order, with resentment of orders a poor third in the problems which they had with their parents. In the problems which girls had with their parents, being treated always as a child ranked first, with lack of understanding and resentment of orders mentioned equally often.

Boys' comments which give one an insight into the workings of the adolescent mind make interesting reading, and would help parents to make a good examen of their conscience concerning their method of handling their adolescent boy.

Boys' Comments

"Parents give me a bad example by drinking to excess, by quarreling, and by not attending church services regularly."

"My parents insist on my taking my little brother along on dates; my parents disagree on my choice of dates; they suspect me of going elsewhere than where I ask to go on dates; they refuse to allow me to remain out beyond 12 midnight."

"I have been refused permission to buy an old car for my own use; I never have the opportunity to use the family car; I have been refused permission to join a Hot-Rod Club."

"My parents are continually nagging about my studies; they are unwilling to listen to my personal problems, especially concerning matter of sex instructions; they are too ambitious for me; they are boast-

ful of my achievements to their friends and our relatives; they are too strict with me, saying I constantly dispute their authority."

"Gladly I take my personal problems to my parents, they are most understanding."

Girls' Comments

The comments of the girls on this matter of problems with parents follow. Under the dating problems we find these comments, most in the form of complaints:

"I cannot date, even though I am 18 years old."

"I must be home at 10:30 p.m. when given permission to date; this is entirely too early; when I do date, parents take me to and from the dance."

"I must always double-date; there is a ban on patronizing drive-in theaters."

"Parents put a ban on dating certain boys, even though they have not met them; they refuse them permission to enter the house."

"My mother is too inquisitive or over-inquisitive concerning my date, and my activities when on a date."

Under the general heading of being treated as a child we find these statements:

"My mother and dad are constantly finding fault with me, we quarrel concerning allowances."

"My younger brothers and sisters are undisciplined; they bother me always."

"My parents laugh at my problems of boy-girl relationship; they refuse to allow me to bring my friends into our house."

"My parents shelter me to the extent of not allowing me to stay at home alone."

"Even though I am 18, my parents still continue to call me by baby nicknames."

Resentment of orders of parents is justified by the girls for these reasons:

"My parents repeat their orders frequently; their orders are often contradictory, and they give me no credit for common sense."

"Orders in our house are always arbitrary; mutual understanding does not exist."

"I resent my father's intrusion into the discussion of personal matters with mother."

"My parents plan my entire life; never am I consulted concerning my interests and plans."

"I must turn into the family treasury

all the money from my job; my social activities are never considered."

"Frequently am I given the silent treatment when asking for permission or allowance or for special expenses."

Teen-agers should be given good example by their parents; they crave understanding and sympathy; they are happy when praised and do not resent being blamed if guilty of some wrong-doing; especially they expect a willing ear when they are beset by knotty problems.

2. Problems With Brothers and Sisters

Boys and girls agree that the problem most frequent in its occurrence in the brother-sister relationship is a lack of consideration, followed closely by a failure on the part of brothers and sisters to participate in family responsibility. Favoritism toward younger brothers and sisters by parents rates a poor third problem evident in this relationship.

Boys' Comments

Under lack of consideration comments such as these occur from the boys' point of view:

"My younger brother dislikes double-dating with me."

"My older brother bosses me around and I resent it; my older sister belittles me, my friends and my projects."

"Since I am the oldest and must shoulder responsibility when my parents are gone, my younger brothers and sisters resent me; too, they resent the privileges which I have; they make life miserable for me when my friends are at the house."

Girls' Comments

From the girls, these are forthcoming:

"There is constant invasion of my privacy, borrowing without asking of my clothes, jewelry, intrusions into my phone messages with my boy and girl friends. My younger brother and sister are jealous of the privileges which I have in my social activities."

"The demands of my younger brother and sister are of the primary consideration with my parents."

Common Complaints

Under *Failure to Accept Family Responsibility* comments of boys and girls are of the same cut of cloth, as is evident from their comments on this point:

"They (brothers and sisters) sit around and loaf; I have the entire load of chores."

"They simply sleep and eat; my brother feels abused if asked to help with anything, or insists on being paid for every bit of extra effort or work he does."

"He prefers to work for others to contributing anything to the family welfare."

Favoritism, though mentioned least of the three reasons of difficulty in this relationship, is perhaps most intense, easiest to detect, and most resented on the part of both boys and girls. A fair number of answers to this question indicate that no problem exists; mutual helpfulness, complete sharing of family burdens, "no free-loading" are in full evidence.

Boys' and girls' comments on this point follow:

"My youngest (oldest) sister (brother) are constantly favored by my parents; they are never asked to do any housework; seldom are they corrected."

"Already at 13 years of age, in the eighth grade, my younger brother is allowed dating privileges."

"At 14, my sister is allowed make-up and dating, I had to wait until I was 16."

"They get the lion's share, while I get the mouse's share."

"My younger brother is favored because he squeals on the rest of us."

"I pay all my personal expenses, while younger sister is given all the money she needs."

"I have to baby-sit while my older sister and brother are privileged to date."

"My parents never praise me with my mediocre talents; my gifted older brothers are always praised to the limit for their achievements."

Brothers and sisters must show mutual consideration to one another, they must stomach their resentments, recognize the privilege of privacy, shoulder their respective responsibilities and perform their household chores—in a word, generously contribute to the peace and harmony of the family.

3. Problems With Teachers

Injustice on the part of teachers is the most frequently mentioned problem of boys with their teachers, favoritism ranks a close second, with a bare mention of probing into personal problems. The girls, on the other hand, first point the finger of accusation at the teachers for too much favoritism, list injustice second, and imprudent probing into their problems as their third problem, in greater amount than the boys questioned.

The forms which injustice take may be judged from these boy-girl comments:

"Rules are made for rules' sake; no personal consideration is ever made for student feeling; principal and teachers are unbending; the law is 'do it or else'; their's not to reason why. . ."

"Teachers never give you a chance to

explain your side; they never take into consideration individual differences; student council activities are frowned on as interference with school administration."

"Homework is too burdensome, is not well enough explained, too much is given on the same nights; teachers fail to realize we have home chores to do."

"School has too much of the prison-like atmosphere instead of a home-like atmosphere."

Under *favoritism* we read these comments from the boys and girls:

"In a co-ed school the girls are favored if sanction or discipline is in order."

"The slow learner is completely ignored; there is no outward evidence of friendliness on the part of the teachers."

"Teachers are unapproachable before or after school hours by students and/or parents."

"Teachers are soft and weak in punishing culprits who commit misdemeanors; sometimes they punish all for the fault of one, deprive us of privileges previously allowed at school; they are unwilling to admit their errors!"

"Teachers favor the special group whose mothers and/or fathers are active in club work, or whose parents do the faculty special or personal favors."

"Teachers are inclined to jump to quick conclusions, are quick to accuse falsely."

"Teachers fail to give praise except to the specially gifted."

Since *Probing into Personal Problems* was more frequently mentioned by the girls, we give their comments here:

"Teachers try to tell us what to do outside of school; they probe into our private or social affairs, our games, our social functions which we attend at other schools, even our dates."

"Teachers are too nosy about the boys with whom we associate; whether we drink, smoke, the time we come home from dating, whether we go steady; most girls will resent this type of curiosity."

"Teachers betray my confidences by exposing knowledge gained in personal conferences in the classroom."

Apropos of this section, with all due respect to teachers, they might well recall that rules are a means to the end of character training, not an end in themselves. Once more an understanding co-operative contact with parents can be profitably stressed. Teachers should remember that the school's best public relations is good teaching; likewise they should never forget that the personal reputation of students is as sacred as is that of the school and their own reputation—all should be equally respected.

(To be concluded)

For More Catholic Scientists

A stirring account of the liberal spirit of the venerable Pope Leo XIII is given by Father John A. O'Brien in his pamphlet, *The New Knowledge and the Old Faith* (New York: The Paulist Press, 1935). A young layman asked the Pope for permission to use the Vatican archives. This privilege had been accorded only to Church officials, and then only on a restricted basis. To the surprise of all, the Pontiff granted the request of the young man. Proceeding to the library, the young scholar found his pathway blocked by the custodian of the archives who could not believe that such permission had been granted. The layman went back to the Pope and received permission for the second time, but the custodian was adamant in again barring the entrance. When he appealed to the Pope a third time, Leo XIII accompanied him personally to the entrance to the archives and said to the unbelieving custodian, "Open up the truth! Let it be published to the whole world. There is nothing to fear from the truth." Today research scholars of all faiths come from every corner of the earth to consult the records of this vast repository of history.

Today a similar proclamation comes from the lips of Pius XII: "Open up the secrets of nature for the greater glory of God. Let science divulge the wisdom, providence, and power of the Almighty." This statement, to be sure, has not been made literally by the Holy Father at any one time or place, or in any such dramatic fashion as attended the opening of the Vatican archives. Neither is the present Pontiff the first successor of Christ to speak on the relation of religion and modern science. "Religion," declared Pius X, "has no fear of science. Christianity does not tremble before discussion, but before ignorance." Leo XIII declared, "When it is said that the Church . . . repudiates the discoveries of modern research, the charge is groundless and wicked calumny. . . . She will always encourage and promote . . . all study occupied with the investigation of Nature." Pius XI, on *Christian Education of Youth*, has spoken glowingly of the caliber of scientific research by Catholics.

The Pope Promotes Science

The remarkable aspect of this matter in the hands of Pius XII is the fact that

Mel Gorman, Ph.D.

Professor of Chemistry
University of San Francisco

no previous pope has dealt with science so extensively and with such deep insight. A glance at almost any issue of any diocesan paper will reveal an account of the Pontiff's comments on a category of science somewhere between anthropology and zoology. For instance, diocesan papers recently have described the Pope's address to members of the Council on chemical therapy, in which he urged an international pooling of efforts for the defeat of cancer. Another dispatch carries his address to a conclave of 400 delegates to the Seventh International Congress of Astronautics, and dealt knowingly with man's desire and efforts for space exploration. Even his Easter message of 1955 included mention of the benefits of atomic energy research. On August 12, 1950, his papal encyclical, *Humani Generis*, discussed evolution from the standpoint of Christian faith. Perhaps the scientific address which reveals most strikingly the vast knowledge and firm grasp of His Holiness on the content of modern science is the allocution which he delivered on the occasion of the opening of the academic year of the Pontifical Academy of Sciences on November 28, 1951. Here he explores the whole cosmos, from the microcosm of the atomic nucleus to the macrocosm of the entire universe. As a person reads this discourse embracing such topics as atomic structure, radioactivity and its applications in determining the age of minerals, and thermodynamic laws involving free energy and entropy, one cannot fail to compare this treatment with that of the best textbooks of advanced physics and chemistry. In astronomy such subjects as nebulae and double stars are discussed with a facile ease and intimacy which evokes the highest type of admiration. The familiarity with which the Pope speaks is borne out by his knowledge of the contributions of individual astronomers, such as Edwin Hubble at Mt. Wilson Observatory and A. Unsold of the Observatory at Kiel.

For the Glory of God

Thus far attention has been called to

aspects of the Pope's handling of science which are no different from the secular approach of any professional scientist. But it may be anticipated that the mind of Pius XII is not limited to the admiration of science for its own sake. As a matter of fact, the whole gist of all of his scientific discussions is centralized in the thought that this or that scientific achievement is simply a means of proclaiming the greater glory of God. A few references will suffice to make this point clear. In the allocution just mentioned, the Pontiff said to the assembly of scientists, "By your research, your unveiling of the secrets of nature, and your teaching of men to direct the forces of nature towards their own welfare, you preach at the same time, in the language of figures, formulas, and discoveries, the unspeakable harmony of the work of an all-wise God." On the battle with cancer, he said, "Be sure that by fighting one of the most dangerous aspects of physical illness you contribute to the repair . . . of some of the consequences of the disorder that man's sin has introduced into the world." Delegates to the Sixth International Congress of Microbiology in 1953 were hailed by the Holy Father as "collaborators in God's providence, because your science is directed towards the safeguarding of human life." He gave his blessing to space exploration only on the condition that it should be based on the desire to know the grandeur of God.

Our Age of Science

Having considered the great importance attached to science by the Pope, it is now in order to examine the significance and value of this concern. To arrive at a suitable conclusion, we must take into account the enormous social prestige in which science is held in the world at large. Think of two great scientific geniuses, Galileo and Einstein. The former, living during the period when science was in its infancy and enjoyed no prestige, was misunderstood and rejected by almost all of his intellectual contemporaries. Einstein, living in the full bloom of the atomic age, though understood by only a handful of scientific specialists, and though a shy and retiring man, received more public attention than many a Hollywood star with a whole publicity staff. Why? Because he was a great scientist? Yes, but even his vague liberal

views on religion and philosophy were seized upon as if they were from an infallible oracle. All of this could not have happened unless science was on a high level of general acceptance.

As far as the ordinary layman is concerned, he is just as familiar with the prestige of science as the most informed scientist or sociologist. If any proof of this is needed, one may consider the commercials on television. The advertising industry is so well aware of the magic in such words as "scientific" and "research" that science (and pseudo-science) is purveyed before our eyes in a constant stream, and many a product, as a result of tremendous stretches of the imagination, is called "scientific" and represented as the joyous culmination of "research," in order to boost sales. And there can be no doubt that this leaning on the prestige of science is successful, otherwise this approach would have been dropped long ago.

An interest facet of the prestige of modern science is its link with progressivism. This is especially pertinent in America, where historically progress has been associated with expansion. The colonists of the eighteenth century wished to expand their rights and did so with a revolution. Then came the expanding frontier, and after the end of that was in sight, there came manifest destiny and the expansion into foreign lands. Today we are striving mightily to keep our economy in a constant state of expansion. Science, too, fits into the psychology of expansion, for it is a form of intellectual expansion, and for the American there is positively nothing as progressive as science.

Science and Religion

Against this background of scientific prestige the ultimate value of the Pope's espousal of science may be assessed in terms of the effect it has on those outside the fold of the Church. Prescinding from the spiritual implications which the Holy Father demands, it is nevertheless true that many non-Catholics, learning of his competence and enthusiasm for science, will become very favorably inclined toward an institution whose leader is obviously so scientific and progressive. It is a simple fact that the rising public influence of the Church in America is due in no small part to this gradual, subtle, and at times intangible effect on public opinion which has been engendered by the importance which the Pope attaches to science. As a symbol of Catholicism itself, he has infiltrated the public consciousness in a manner which has been very advantageous. People have acquired a sympathy toward

Catholic aims, and many of them even express themselves on important questions just as would a Catholic.

Having considered the effect of the Pope's leadership in science on the general public, it will be in order now to investigate the reactions of Catholics themselves. It might be expected that the vigorous espousal of science by the present Pontiff, together with the background laid by his predecessors, would be reflected in large numbers of active and influential scientists. However, it is a well-known and painful fact that Catholic educational institutions are notoriously poor sources of scientists, and as a result the number of Catholic scientists, and in particular the number of outstanding Catholic scientists, is extremely low in proportion to the Catholic population as a whole. Consequently the amount of research coming from Catholic institutions, though high in quality, is very small. In so far as science is concerned, Catholics have failed miserably in taking inspiration from the Holy Father. It is evident that any motivation which may have been present in the minds of Catholic college administrators, teachers and students has been inadequate, and that an awareness of the vast spiritual possibilities which are latent in the attitude of Pius XII has been practically nonexistent.

What is needed now by Catholics and in particular by Catholic educators, is a complete review and realization of the spiritual values which will accrue from more scientific activity. Some Catholic scientists deplore their small numbers in statements that are purely secular. Their approach takes the view that there should be more Catholic scientists in our colleges and universities so that they can turn out more research, and thus qualify for gifts and grants with which to carry out more research and train more scientists in order to procure still more financial aid. This is science for the sake of science, and there is nothing wrong with this attitude. But Catholics are not obliged to turn out a certain quota of scientists per year, either for the government or for the industrial economy. A pertinent analogy is to be found in the case of our Catholic hospitals. Catholics are not obliged to provide a certain number of hospital beds in proportion to their population, as a contribution to public health. Catholic hospitals do accomplish wonders in the area of such services, but their motivation is not duty to the state, but rather the spiritual virtue of Christian charity. Moreover, these hospitals provide a means of assuring that medical practice is carried out according to the natural law. Furthermore, it is

well known that under the compassionate ministrations of the nursing Sisters and the understanding counsel of the chaplains, there is many a conversion to the faith and many a spiritual rehabilitation of fallen away Catholics. All of these lofty spiritual ideals are reached while at the same time the hospital donates to the state its assistance of public health services.

The same attitude should pervade the activities of Catholic scientists. They could well afford to become imbued with the zeal for science for the greater glory of God, consciously realize that they are capitalizing on the prestige of science for the purpose of favorably orienting public opinion toward the Church. If these higher motives are put in operation, there will be an upsurge in the teaching and research activities of Catholic scientists, and thereby science considered in itself will be benefited in a manner which is not possible without these motives.

Science in Catholic Schools

Thus far attention has been directed toward those who are already scientists. Their scientific output should be increased; and while it has been true for many years that more Catholic scientists should be in action, there are certain movements in progress which make the solution of this problem of vital and immediate necessity. So rapid has been our industrial expansion and so vast our atomic energy program that there is a tremendous nationwide shortage of scientific man power of all kinds. Now the national shortage of scientists is due to many factors. Basic courses in mathematics, chemistry, and physics are not being taught in many secondary schools. Where they are being taught there are too few students enrolled in them, and often the laboratory facilities are poor. Worst of all, there are too few adequately prepared teachers of science. With this drab state of affairs, it is no wonder that high school pupils are not being inspired to careers in science. In a country where material progress is so revered, this condition in which science is endangered is tantamount to a national calamity. So there has been launched by governmental, educational, and industrial agencies a great campaign of speeches, pamphlets, posters, magazine and newspaper articles, conferences, contests, prizes, and scholarships for the purpose of directing high school students toward science. Things being as they are in this country, most attention is being given to the public schools. It is not that private schools are ignored, but that the public schools constitute the great reservoir of numbers of potential scientists.

The public schools have advantages in reaching certain goals, while, as a matter of fact, the private schools are in a more favorable position with regard to others. The denominational school sometimes has a special advantage in certain cases. In the recruitment of young scientists, the Catholic school has the upper hand. Other schools are limited to appealing to strictly scientific or humanitarian motives. But the Catholic schools have the additional spiritual type of inspiration which has been emphasized above. Furthermore, the Sisters, Brothers, and priests who are teaching have had long experience in vocational counseling for the religious life. This experience can be transferred toward inspiring students toward a life of science with spiritual overtones. Furthermore, it need not be thought that the scientific vocation would conflict with religious vocations. As a matter of fact, a priest-scientist today is of much more value than a lay Catholic scientist in so far as relations of the Church with nonmembers are concerned. Outsiders are not surprised that priests are historians, lawyers, writers, and philosophers, for these occupations are traditional with the clergy, going back in history to the times when only priests were available to perform the functions of these callings. But if Catholic scientists as a whole are in short supply, it is ob-

vious that a priest-scientist is somewhat of a rarity. Now priests are officers of the Church, and if the Pope's leadership in science is to be implemented beyond the effect of his own prestige, it must have the aid of his officers. There must be more future priest-scientists, and their increased numbers will have a profound favorable effect on many a skeptic outside the fold, and will constitute a source of inspiration to students in the schools. Whether we like it or not our Catholic schools are in a contest with the public schools and other types of private schools to prove our ability to inspire young people for scientific careers. If our high schools do not produce a reasonably proportionate number of students to continue their education in science, we shall have lost. If we do lose, the generally excellent reputation of our secondary schools will be stigmatized as far as science education goes, just as our colleges are today. If we do not rise to this challenge, in five or ten years somebody will make statistics out of us and then people will say, "Well, they talk a lot about the value of science, but they certainly don't do much about it."

Thus far we have been speaking mainly of Catholic scientists and teachers of science. What about those who are not professional scientists? Are they barred from participating in the spiritual aspects of

science? You may be sure that the Holy Father always thinks of his entire flock, and not only of specially qualified segments. In his own words, "Indeed, according to the measure of its progress, and contrary to affirmations advanced in the past. True science discovers God in an ever increasing degree—as though God were waiting behind every door opened by science. We would even say that from this progressive discovery of God . . . there flow benefits not only for the scientist himself . . . but also for those who share in these new discoveries or make them the object of their own considerations." This same thought was voiced at the Conference of International Catholic Organizations held in Paris, 1954. Monsignor Pietro Pavan, the Holy See's observer, called for new synthesis of science and faith, pointing out that science has value only in so far as it is united to eternal values and can lead mankind to God. He said that it was the duty of the ordinary nonscientific Catholic layman to master science and bring it home to its place in religion where it can serve man and the glory of God. Thus all of us, scientist and nonscientist, are eligible to partake in the spiritual benefits of science, and we can become spiritual scientific missionaries by informing others of the attitude of the Church toward science.

Tuition Rates and General Fees in Central Catholic High Schools

Tuition and fees represent the major sources of direct revenue from students and their parents in Catholic high schools. The annual tuition charged by high schools tends to vary considerably; the number of special fees levied in the average high school also tends to vary considerably. A recent study inquiring about annual tuition in central Catholic high schools revealed some interesting facts about tuition charges.¹ The same study inquired about the existence of and the amount charged all students as a general fee.

The questionnaire soliciting this data was mailed to 340 high schools operating

Brother Leo V. Ryan, C.S.V.

Director, Evening Division
College of Business Administration
Marquette University

during the 1955-56 school year and listed in the *Catholic Directory* as central Catholic high schools. Responses numbered 192, of which 136 qualified as high schools designated central by the bishop and having administration and funds under diocesan or multiple-parish control.

The data in this article are presented in

convenient tabulated form for ready reference and without the benefit of detailed analysis. The tables are based on tabulations made from the questionnaires returned by the 136 Central Catholic high schools.

Most Schools Charge Tuition

The data in Table I reveal the range of basic tuition charges in the schools reported in this study. Eighteen schools (13.3 per cent) indicated a policy of free tuition. This percentage varies considerably from the percentage of free schools included in the original study of the central Catholic high school by Monsignor Carl A. Ryan in 1926. Monsignor Ryan discovered that "of thirty-five schools: seventeen are

¹Brother Leo V. Ryan, C.S.V., *A National Study of Business Management in Central Catholic High Schools* (unpublished Ph.D. dissertation, St. Louis University, St. Louis, Mo., 1958).

free; eighteen charge tuition, which ranges from \$2 to \$7.50 per month."²

The annual tuition charged in 1924-25 varied from \$20 to \$75. Spiers reported, "In 1949, only one of the 32 schools had a charge less than \$50 and 18 schools had a rate in the \$50-\$59 group."³

Variations in the amount of the tuition charged appear to be the result of several factors. These factors include: (a) frequent changes in tuition charges enacted to adjust to fluctuating operational costs; (b) tuition adjustments probably made after operational deficits have been incurred, such adjustments being small in amount—merely enough to erase immediate deficits, but not sufficient to forestall deficits for any period of time; (c) the apparent lack of adequate long-range financial planning, whatever the reasons; (d) the lack of adequate information and reliable statistics to use as a guide in reaching decisions regarding the adequacy of tuition charges; and (e) variations in diocesan policies regarding the amounts to be charged to students or to their parents.

A General Fee Is Common

The trend toward charging all students a single fee to cover a vast number of school activities is generally acknowledged. The precise amount essential to providing the services required by all students appears to vary greatly among central schools.

All of the students enrolled in 110 of the central Catholic high schools in this study are charged a general fee. This number represents 81 per cent of all the schools included in this report. Eleven administrators (8 per cent) indicated that their school does not have any provision in the plan of financing which calls for a general fee or an activity fee. Fifteen schools (11 per cent) did not provide information on this question.

Table II shows specific dollar amounts charged as the general fee of each student enrolled in 103 central Catholic high schools. The activity fee ranged from \$2 in two schools to \$40 in one school. The average activity fee charged by all 103 schools was \$11.85. The median per-pupil activity fee was \$10. The mode was also \$10. The factors influencing extracurricular costs vary considerably, and the number of items of expense covered by activity fees vary from one school to another. Research on this subject in public school education indicate similar variations. Monsignor Goebel reported as follows:

²Ryan, Carl J., *The Central Catholic High School* (Washington, D. C.: Catholic University Press, 1927), p. 99.

³Spiers, Edward F., *The Central Catholic High School* (Washington, D. C.: The Catholic University of America Press, 1951), p. 100.



"McKown and Homer (both recent studies) found that the median cost per pupil in 268 schools to be between \$6 and \$7. Terry found the average cost in the smallest school to be \$6.58 as compared with \$2.14 per pupil in the largest schools. Corbett in his study of 112 small to medium sized schools found the cost to be \$11.87. Reidel in a study of 13 class A high schools in Virginia found the cost to range from \$3.18 to \$9. Platt found the average per pupil cost in 140 small high schools in South Dakota to be \$5.53. In a study by Meinard W. Stout the average pupil cost in 461 Iowa high schools was \$12.49."⁴

Activities most frequently included by Catholic high schools in the general activity fee include: assembly fee (for entertainment, lectures, or an occasional movie); athletic fee (for a specific number of home games in football or basketball and for admission to matches and meets in the minor sports); Junior Red Cross, Community Chest, Red Feather, Propagation of the Faith, Bishops' Relief, and similar civic and diocesan charity drives; library fee; locker rental fee; school newspaper and yearbook, and testing fees to cover guidance services.

Many fees, and also in varying amounts, are levied in parochial high schools for specific courses in the business education, homemaking, and science curricula.

The tables listing data on the tuition and

⁴Goebel, Edmund, in *The Integrated Curriculum at Work* (Washington, D. C.: The Catholic University of America Press, 1954), p. 96.

general fees charged are presented here because (1) such information is not generally available and because (2) such facts provide an index to present practices and (3) as a basis by which to measure the practices of an individual school against a national norm.

TABLE I. Basic Annual Tuition Charge in Dollars of 136 Central Catholic High Schools, By Number and Percentage, 1955-56

Tuition Per Year	No. of Schools	%
\$ 30	5	3.7
40	9	6.6
50	11	8.1
60	13	9.6
65	3	2.2
70	1	.7
72	2	1.4
75	8	5.9
80	10	7.4
90	6	4.4
99	1	.7
100	27	20.0
108	1	.7
113	1	.7
120	1	.7
125	1	.7
135	1	.7
150	6	4.4
170	1	.7
Free	18	13.3
No Answer	10	7.4
Total	136	100.0

TABLE II. Amount of the Annual General Fee Required of All Students in 136 Central Catholic High Schools, 1955-56

Number of Schools	Annual General Fee
2	\$ 2.00
1	2.50
2	3.00
1	3.50
1	4.00
15	5.00
5	6.00
2	7.50
1	8.00
1	9.00
2	9.50
27	10.00
1	11.00
5	12.00
2	12.50
1	13.00
1	13.50
1	14.50
9	15.00
4	16.00
2	18.00
1	19.00
9	20.00
1	21.00
1	24.00
2	25.00
2	30.00
1	40.00
15	No answer to the original question
6	No amount specified
11	No fees
1	Fees vary

136

Father Hofinger's "Theological Courses for Sisters"

It is an unpleasant task to criticize, and it is doubly unpleasant to criticize proposals of a man like the Reverend Johannes Hofinger, S.J., whose many achievements merit so much praise. He has brought to the field of catechetics a verve and originality of method, a wealth of insight, and an infectious personal enthusiasm. He has thereby made a singular contribution to the improvement of catechetical instruction. However, his proposed program of training for American Sisters is another matter.¹ This program seems to me so inadequate and so seriously deficient for Sister Formation in the United States that a forthright and frank criticism cannot well be shirked.

The criticism will be better focused if we first eliminate from the discussion several points of agreement.

Points of Agreement

Father Hofinger throughout his paper seems to consider a system of courses based on the seminary program to be the only alternative to his own program, and this alternative he vigorously rejects. There is no issue with regard to this rejection. Since the professional training of the priest is a distinctive educational enterprise, specific to the purposes of the priesthood, its program of studies should not be used as a model in philosophy, in biblical studies, or in theology for the education of Sisters or of lay persons generally. I quite agree with his position here; neither course outlines nor textbooks should be borrowed from the seminary. A seminary-type course is not an acceptable alternative; I join in its rejection, but, as I shall point out, I do not believe that it is the *only* alternative.

Moreover, Father Hofinger seems to me to be simply right in his stress on essentials, on unity of presentation and understanding, and on "joyous" insight. Courses which waste time on nonessentials, on merely "learned" questions, courses in "dry" scholastic philosophy should find no place in a Sister's general education—or, for that matter, in anybody's general education. It is, however, the mode and man-

Rev. R. J. Henle, S.J.

Dean of the Graduate School

St. Louis University

ner of teaching which is here considered, not the substantial content of the courses. Everyone knows that there are too many dry and ineffective courses in religion and theology and in philosophy, but this is a failure in the teacher, not an intrinsic determination in the subject matter. Courses in these fields can be effectively and enthusiastically taught even at the highest academic and intellectual level—this is also a matter of actual experience.

With these two issues cleared out of the way, we may come to the heart of the matter. Father Hofinger lays down three questions as the master guides in drawing up the theological course for Sisters: (1) "Is that what the Sisters need for their well-developed, cultivated, spiritual life"; (2) "or for a thorough Christianization of their secular teaching"; (3) "or for their catechetical apostolate proper?"

What Do the Sisters Need?

The first question can be answered only in function of a subsidiary question. For the formation required for a "cultivated spiritual life" depends upon the *general cultural and intellectual formation of the person*. The understanding of revelation sufficient and necessary for the spiritual life of a child is not the same as that for a university student; it is not the same for a peasant as for a college graduate. This indeed is one of the cogent reasons for Catholic college education, for otherwise our lay people's understanding of the Faith gets little beyond the high school level, while their whole personal culture moves into an entirely new level. We must decide, therefore, what level of intellectual formation and general education our Sisters should have, before we can answer Father Hofinger's first question. Yet this is a consideration which he never directly faces. If one tries to draw an answer by implication, one would say that he is thinking of little more than a high school

education. [He writes, for example, "Isn't there a real danger that many Sisters *with only a high school background* will not be able to get the full fruit of such a study?" (Italics added.) This loaded and leading question can, of course, be answered only in the affirmative.] If this is to be our assumption, then, perhaps, Father Hofinger's program is adequate. But can we make this our assumption?

A number of facts and considerations seem to me to make it impossible for us to settle for so low an ideal.

1. Educators and educated people generally are coming to recognize more and more that the teacher, most certainly in the high school (and, of course, in college) but even in the elementary school, must not only "know more than she teaches" but be herself a well-educated person. And "well educated" in the United States means at least a college education. Certification requirements reflect this; indeed, the high school teacher will soon be expected (and in some places is now expected) to go beyond the bachelor's degree into at least a year of graduate study.

2. Sisters engaged in educational and professional work must be above the average cultural level of the society in which they work. The history of many countries demonstrates the tragic results for religious life and education when the cultured classes come to look down on the education of priests and of religious men and women. This tragedy must not be allowed to happen in the United States. Now, an ever increasing percentage of our lay people are continuing into and through college. Consequently, on this score, we must demand a college education for Sisters engaged in educational and professional activities.

3. If our American ideal of liberal education, as being the means for the most desirable full development of the human personality, has any validity, we must make this liberal education available to Sisters, for their own personal good as well as, by making them persons exemplifying the perfect integration of our culture and our religion, for the general good of the country and of the Church.

4. The leaders of the Sister Formation movement and an ever increasing number of religious superiors have, as a matter of fact, adopted the ideal of a full liberal education for all Sisters engaged in educational and professional activities.

Sisters Need a Liberal Education

In facing the problems of educating American Sisters, we must then take as an essential goal the liberal education of Sisters to at least the bachelor's degree. Father

¹Catholic School Journal, Vol. 57 (May, 1957), pp. 148-151.

Hofinger's first guiding question must then be reworded: "What understanding of revelation is necessary (1) for the spiritual life of Sisters who have a liberal education; (2) for achieving the liberal education of Sisters; (3) for the professional work of Sisters who have a liberal education?"

Now the course which Father Hofinger proposes is calculated to serve the spiritual life of those who have little more than a high school education; it is a summary, a compendium, of revelation without benefit of the intellectual habits or instruments of either theology or philosophy; it is aimed directly at catechetics; it always includes instruction in methodology. It is therefore essentially an elementary *normal school course* combined with the sort of instruction one expects novices to receive. Such a normal school course might have been satisfactory two generations ago in America, but we cannot settle for it now. For, when then we try to rethink the courses within and in function of a university liberal education, the entire program shifts. I do not mean that we are yet able to define in detail the practical outlines of such a program. To do this is precisely one of our present problems — a problem original and specific to Sister Formation in today's United States. One thing I would say is certain: We cannot give our Sisters less than is achieved in our best liberal arts colleges. The Sisters' A.B.'s and B.S.'s must be *at least* as good as those earned at our good institutions by lay Catholics.

A great deal of discussion and experimentation is now going on in the United States with reference to this problem. We cannot yet say what final form the collegiate program in religion (theology, Christian doctrine) will take. But this much at least seems certain, from experience both in Sister Formation and in Catholic liberal education generally, that the program of courses in religion must be on a much higher academic level and must, at its more advanced levels, incorporate more scientific theology than Father Hofinger's normal school course.

College Courses in Philosophy

At this point we may advert to Father Hofinger's comments on the teaching of philosophy. It must be noted that he discusses philosophy only in regard to its service to the "theology" courses and to apologetics. If we view it in this limited perspective, then I would certainly agree that a philosophical formation is not necessary for the sort of course Father Hofinger describes. If, however, we throw the ques-

tion into the larger perspectives of *liberal education* and of professional education and apologetics in *today's United States*, the answer changes at once. Sisters must have a thorough and sincere philosophical formation (not just a set of so-called philosophical "answers" or "Christian answers" to philosophical problems). Again Father Hofinger seems to think that the only alternative to his proposals is some version of the seminary course. The proper alternative, however, is a liberal arts program in philosophy such as is being developed in our better colleges and universities. The best of such programs (which widely differ from seminary philosophy) should be adapted to Sister Formation by an adaptation which will not downgrade the intellectual and cultural value and will leave the program *substantially* the same. Moreover, as far as apologetics goes, an educated person, whether lay or religious, cannot be effective in American culture without a grasp on the philosophical approach to the basic problems of the modern mind. No doubt, at a high school or normal school level, the existence of God, the immortality of the soul, etc., can be dealt with in lessons in Christian doctrine, but it is positively harmful to the advanced intellectual formation of a mind so to deal with these difficult problems. And as for Father Hofinger's suggestion for a "short survey of the most important philosophical problems and the Christian answers to them," I can only say that our experience in American colleges with courses of this sort demonstrates that they are philosophically, theologically, and educationally unsound.

Integrate Religion and Secular Studies

Father Hofinger's second question seems to me to imply an extrinsicist philosophy of education. "Secular" subjects and their teaching seem to be something over to one side which is to be "Christianized" through the religion courses. The acceptance of this view of education probably explains why Father Hofinger can discuss the teaching of religion in almost complete isolation from the problems of the general education of Sisters. A sound philosophy of education views this problem as one of intrinsic integration with factors of integration operating *from both sides*. Hence this second question cannot be answered either, except in function of the total integrated formation of Sisters. Once then we accept for Sister Formation a university-level training in "secular" subjects, we

necessarily set up an exigency for an equally university-level formation in philosophy and religion.

Father Hofinger's third guiding question raises the problem of the relationship of professional training (here catechetical training) and liberal education. It is, of course, possible to prepare catechists without giving them a liberal education. But if we are to give Sisters a collegiate intellectual and cultural education — and I have indicated above why I think this must necessarily be our aim in the United States — then professional training must be planned to fit into and to grow out of the central formation of the person. Father Hofinger's view here is exactly the view which, in other fields, gave rise to the mistakes made in teachers' colleges in our country. Most of us are now acutely aware of the consequences of these mistakes, and many efforts are being made to avoid them in future. *We ought not to repeat these mistakes in the field of religion and catechetics.*

Ideals of Sister Formation

In short, it seems to me that Father Hofinger's program would indeed produce effective and enthusiastic catechists in a country of backward culture, that it could ground the spiritual life of those whose intellectual formation remains at the high school level, but that it simply cannot be *the* program of religious instruction for the generality of Sisters engaged in educational and professional work in the United States today. His normal school course would have been an advance in this country two or three generations ago; today if adopted as *the* program for Sisters, it could only result in the downgrading of Sister Formation.

This is not to say that the ideas, the materials, and methods, and the courses contributed by Father Hofinger are of no current value. On the contrary, they are of the highest value as a *contribution to the methodology of elementary religious education*; because both of their content and of their enthusiastic teacher, Father Hofinger's courses improve both the spiritual life and the teaching of those who attend them. As *the* total program for the formation of Sisters, however, they are misplaced and, as such, could have only disastrous effects on American Catholic education.

For the sake of our Sisters and of the Church, the total formation of our Sisters must not be inferior either in religion and philosophy or in other intellectual fields, to that of the graduates of our best liberal arts colleges, Catholic and non-Catholic.

English and Religion as Allies

Any teacher, especially an experienced one, will admit that teacher training should include due emphasis on habits of speaking. Education, by its very nature, requires fluid communication, and the efficiency of an ordinary teacher is measured, in some degree, by the quality of his speaking. But whether he has a pebbly voice or a commanding resonance, total effectiveness lies clearly in what the teacher says. In the same direction, the *expressions* used by the teacher in communicating a main idea take on their own importance in bringing about complete efficiency. In other words, any subject depends greatly for its interest upon the ability of that teacher to use the English language.

English Aids the Teacher

The weather vane of efficiency in the teaching of Catechism, particularly in high school, seems to veer favorably toward the English teacher when it comes to the matter of words and expressions. The English specialist is a student of phrases, a respected lover of words. In the mediums of expression, if he is the conscientious expert that he should be, it means that, with an even stronger impetus on the subject matter of Catechism, he should be a greater teacher of religion. The greater gift he has with words, the greater gift he has with ideas and religious truths. Precision in thought requires precision in language.

It shouldn't be astonishing that the teacher of both religion and English be a constant user of the tools of his trade. Through his profession as a specialist in language he should possess a certain spontaneous eloquence, and his lessons should be sprinkled with similes, alliteration, metaphors, analogies, and other scattered islands of word uranium. This may sound high-flown and impossible, but if, in bridging the linguistic abyss between the teacher and the pupil, abstract ideas can be made concrete, considerable success will have been attained. Where one teacher may deliver a message of truth in a Western Union style, another may save the day by a thunderbolt flash of phrase. Classroom success will not come from nauseating platitudes, but from a verbal abundance in which the teacher of English should excel.

The zealous teacher of religion will use every possible means to bring his message home; and he will be the first to admit

Brother Benilde Patrick, F.S.C.

De La Salle Academy
Newport, R. I.

that "shock" is very often the most effective means. The English teacher is used to the oral and written means of shock in teaching literature. He is acquainted with the milder forms of shock—the shock that delights by its brilliance; namely, the use of irony, overstatement, understatement, the periodic sentence, personification, and the rest.

Judicious Shock Treatment

God has given us the power of language. We can vulgarize an idea with a slang word or uplift a simple thought to its highest possible peak with a dignified phrase. In the direction of "shock treatment" there are many teachers other than catechists, who believe that, sometimes, in order to change a man's conduct, a good "scare" is better than advice. If shock treatment be recommended in *ordinary* lessons to effect a definite end, how much more applicable is it for the catechist, whose purpose is to motivate Christian conduct!

The discussion here, however, is not of extremes. The user of gems of jargon should not sparkle his students to death. The word is always subjugated to the thought, for, as Justice Holmes said: "A word is not a crystal, transparent and unchanging. It is the skin of a living thought and may vary greatly in color and content according to the circumstances and time in which it is used." The lesson in religion makes the time and the circumstances different; we are not speaking of the person who wants to glisten conversationally.

The Teacher's Background

In the realm of ideas, the astute teacher of English, by the fact of his specialty in English, is a reader; by the fact of his specialty, he comes into a breathing closeness with the human side of things; by the fact of his specialty, he has a familiarity with the great truths of life. Unlike the science teacher, who is hamstrung by formulae, and the language teacher, who is

manacled by drillwork and translation, and the history teacher, who is smothered by an ever increasing plethora of facts, the good English teacher should know more about humanity because he has a broadness that comes with a quick and constant contact with the headier truths of life, in literature.

It is not too wild a conclusion then, to admit that the teacher of English, through his experience with words, should strive to become a better English teacher, in order to become, by consequence, a better religion teacher. Too often we separate the catechetical pedagogue from the professor of English. A catechist should not be the English teacher with patches of the religion teacher.

Truths Are Interrelated

The truths found in the various subjects in school, help students to turn toward the whole truth, which is capsuled in the religion lessons. Science shows us the everyday miracles of God that we miss; history points toward the imperishability of Christ's Church; the subtlety of mathematics proves the existence of God; and literature shows us man's yearning for the answer to life. Literature, like some great mountain animal, peers down over the sweep of life. To assert this, there is the student's active side: English fosters creativeness in the imagination, yet controls it by form and structure. And then there is the student's reactive side: with a poem like Gray's *Elegy* English fosters contemplation on the awfulness of death; with a poem like the *Hind and the Panther* it points to the true Church; with a romantic piece like *Cotter's Saturday Night* it can touch the integrity of family life. In sum, English can do what other subjects do for a student: make him subtle, observant, and disciplined; for the teacher it can also do what other subjects *cannot* do—*rapidly*: make him a possessor of ideas, with the *words* to express those ideas.

Bishop Toth aptly points out, how, religiously speaking, English is part of all of us, students, and teachers of all subjects: "Life is a theme which God gives us at birth to be worked out according to our vocation. Some make a tragedy of it; others, a comedy. Some an insignificant little romance, or perhaps many an intricate novel. Some a film, whirling at tremendous speed; countless others merely a succession of dates and figures, like a table of statistics. There are some who make a poem, and some—also, so few—make a prayer."

The teacher of English, as the teacher of religion, can help his students make their lives a wholesome prayer.

CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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INTERFAITH EDUCATIONAL CO-OPERATION

It is certainly a welcome and desirable aspect of our contemporary life that social co-operation of the various religious groups in the field of social welfare is taken so much as a matter of course. This has been true in education, too. But one could hardly fail to note at times, a hesitancy of some members of the Hierarchy to promote such co-operation or to enter actively into the work, say, of the Conference of Christians and Jews.

Some Doubts Are Aroused

I have often myself been in meetings where co-operation was seemingly based on a "greatest common divisor" of religious belief. I recall at a meeting of the Association of Professors of Phi-

losophy of Education when the doctrine of "consensus" was up that I expressed disagreement with what was going on. At the evening meeting, I was called "nonco-operative" but certain members of Catholic religious orders were co-operative. At a meeting of the Church-related colleges, representing Father Fox the rector of Marquette University at the time, I had to express my dissent to a proposition, and I explained Catholicism was not a group of disjointed individual propositions, but was an organized system of doctrines and individual doctrines find their real significance in their place in the system.

A Clarification of the Issue

It was therefore with considerable interest that I read in the February, 1957, number of the *World Alliance Newsletter* an editorial on "Brotherhood, Yes; Uniformity, No." This was based on an admirable article by Will Herberg on "Some Perils of Interfaith Life."

Effect on Specific Religious Commitment

The editorial points out that the great religions working together can contribute greatly to justice and a peaceful world order. But this does not mean that the differences in religious belief are unimportant, or irrelevant, or due to narrow "sectarianism." One felt as the editor said: "To maintain this is to invite distrust of the very notion of interfaith co-operation, because such co-operation then seems subversive of specific religious commitment."

"We Are All Americans"

Mr. Herberg makes a significant observation on which he proceeds with his discussion. He says that, although at the beginning of the century it might have been customary to call the United States a Protestant country — as indeed Andre Siegfried did in 1927 — it is more accurate now to call America "a three religion country." While this is an oversimplification of the pluralistic character of American religious belief, it emphasizes an emerging, if not an actual condition. It is "eminently right and proper" says Mr. Herberg "that Protestant, Catholic, and Jew should co-operate to overcome intolerance, strengthen brotherhood, and promote worthy civic causes, for are they not all Americans, at bottom the same kind of people." And, strangely enough, there is an increasing acceptance of the notion that once you appoint on a com-

mittee, or a board, or a program of any enterprise a Protestant, Catholic, and Jew, *all* Americans are represented.

Is the American Way of Life Ultimate?

The institutional expression of the unity of American life is found in this interfaith co-operation of the "three great faiths," and their common ground is presumably their "American-ness," whatever that means. Or as Mr. Herberg significantly remarks: "The co-operation of the three religions is seen as the natural co-operation of the three *American* religions — 'the three religions of democracy.' 'After all, we're all Americans' may be taken as the operative philosophy of much of the interfaith movement in this country." Mr. Herberg further remarks that this operative philosophy "after all we are all Americans" makes Americanism the final term of reference, the ultimate context of belonging, in which everything else, including religion, is to be vindicated.

A "Public School Religion"

This is part of that thinking, at least as old as Basedow, in which some contemporary would teach only the great common truths of religion in our public schools — the "public school religion" against which the American Council of Education Report protests and rejects.

The "American Way of Life," Democracy and Religion

Let Mr. Herberg state his case more fully and incisively:

"There is strong tendency in this country today, observers have noted, to convert 'the American Way' into a great overarching faith that provides a quasi sacred bond of unity for the multifarious diversity of American life. Protestantism, Catholicism, and Judaism are esteemed because they are felt to be proper, though of course varying, expressions of this American faith, and interfaith brotherhood becomes really a tri-faith solidarity of those who share 'the American Way.' Anyone who thinks that this is an overstatement would do well to recall how frequently the 'moral and spiritual values of democracy' are invoked to define the common commitment of Americans and to lay the ground for the interfaith movement. What are the 'moral and spiritual values of democracy' but 'the American Way of Life' on its religious side?

"Some Perils of Interfaith Life"

"This conception of the interfaith movement — the tri-faith unity of Americans as Americans — seems to me to be dangerous alike to religion and democracy. For in effect it idolatrizes 'the American Way' and converts it into an absolute, which is subversive of true democracy; and it turns Protestantism, Catholicism, and Judaism into mere 'religions of democracy' which is subversive of all true religion. It makes democracy into a religion, and religion into a phase of our national culture — the highest phase, it is true, but merely a phase nevertheless."

Genuine unsentimentalized religion, democracy, and social co-operation of America can be promoted only by such frank and pertinent discussion. — E. A. F.

MSGR. WILLIAM E. McMANUS

After twelve years of vigorous, militant, and effective service as the assistant director of the department of education of the National Catholic Welfare Conference, Very Rev. Msgr. William E. McManus returns to his home archdiocese, Chicago, to become the diocesan superintendent of schools. The challenge of the Archdiocese of Chicago would test the abilities and insight of the best and Msgr. McManus brings to the job great qualities. The shadow boxing with educational problems in Washington will now be changed for the realities of school children, school life, increasing school population, what to teach and how to teach, and constructive supervision. Happily for Msgr. McManus there will always be the great intellectual and spiritual leadership of Samuel Cardinal Stritch. Best wishes to Msgr. McManus for new educational achievements. And to our old friend, Rt. Rev. Msgr. Daniel Cunningham best wishes to whatever fields and pastures new he may be roaming. — E. A. F.

A CATHOLIC APPRECIATION OF AMERICAN IDEALISM

I have just finished reading the first chapter of *The Work of the Catholic Church in the United States* by Father Alfonso Zaratti, O.C.D. Its subject matter is the "Ideal Aspect of America." It is an amazing appreciative study of America, inspired by warm feeling, great knowledge, and a gratitude for what America has done for Italy. It masses a great many aspects of Ameri-

can life to show an idealism beneath and beyond an obvious materialism. It masses, too, a great many activities and practices which show a genuine religious interest and concern.

Among these are the many things so often pointed out about American life summarized so vigorously by Pope Pius XII in the encyclical *Sertium Laetitiae* for which the Holy Father compensates in the allocution of 1946 recalling his visit of ten years before: "It is great in its immense industrial power, but even more in its spiritual power, in the great generosity of its people, and in the high destiny that God has assigned to it, since well-being, power, and virtue impose grave responsibilities of leadership."

Piling up, almost in Whitmanesque fashion, instances of America's idealistic spirit, Father Zaratti lists: the Puritan emphasis on self-control, personal responsibility, and stanchness of character; the prayers of Lincoln and the sayings of Edwards and Emerson; the songs (Russell's *God of Our Nations* and Katherine Lee Bates' *America the Beautiful*); Cardinal Gibbons' speech on the steps of Santa Maria in Trastevere, when he received the red hat; the the American love of work; the extraordinary benefactions of American philanthropy; even the prisons of America aim primarily at restoring human dignity to every inmate; the purchases which greatly increased American territory — Louisiana, Alaska, and Texas. A love of simple and beautiful things is indicated in the fact that each state has selected a state flower, a state bird, and a state song.

In relation to religion, Father Zaratti opens his discussion with the statement from the 1837 Pastoral Letter following the Third Provincial Council: "No religious chains bind us to any state in this Union nor to its central government." Pope Leo XIII noted in 1895 that the Church in America "is not harried by civil laws; to the contrary, it is safeguarded from violence by virtue of common law and full justice of the courts. Therefore, without any obstacles in its way, it enjoys full liberty of life and action." Here, too, Father Zaratti piles up his data in Whitmanesque fashion: the immense amount of tax-free real estate owned by the Catholic Church for churches and schools; chaplains paid, out of public funds, for the national and state legislatures and in the armed forces; the names of cities

all over the United States like Providence and the names of Catholic saints, the Christian flag of a blue cross on a white field when religious services are being conducted in military installations; the making of Thanksgiving Day a national holiday; the inaugural ceremonies for the President of the United States on a Bible, from which he reads a favorite and guiding verse; and, not to be overlooked, surely, is the final proof to belie the allegation of American anti-idealism: "the nations decision to intervene in the two World Wars — a decision that has joined for centuries to come the histories of the New and the Old Worlds" (p. 29).

One must add that a great deal more of this spirit would serve a good and high purpose in the U. S. A. Implicit in American aspiration is an idealistic and religious spirit; and greater emphasis on it from everyone would help all of us. — E. A. F.

KEEPING STEADY COMPANY

The students and parents of St. Mary's Springs Academy, Fond du Lac, Wis., have been warned in a recent letter issued by the principal, Sister M. Roberta, that there is danger in "keeping steady company."

The letter, based on a pastoral letter entitled, "Modesty and Decency," of the Most Reverend Albert G. Meyer, urges that the regulation be observed, because the school and the teachers realize their responsibility for moral formation of students as well as intellectual development. The letter points out five evil effects of so-called keeping company.

"1. Impairs the primary purpose of school. Lessons and assignments are often poorly prepared or unprepared because of preoccupation and day-dreaming. It impairs concentration. The nervous energy expended during such affairs takes away from the energy needed for study.

"2. Destroys the social unity of the school. The student does not learn to adjust to the group. Group activities in school suffer as the students break up into couples.

"3. Marriage without preparation. Even if it is not a forced marriage, the demands of love become so great that the couple will enter marriage while still too young or unprepared.

"4. Harmful to the future. No real circle of friends is developed. One's popularity is almost destroyed, because of the special relationship, since no one else can date or dance with another's exclusive property.

"5. Hinders spiritual growth. Affection does not decrease or stand still in the familiarity of company-keeping. It increases along with the temptations that accompany it."

Students who violate the rule will be barred from holding any office of honor or trust in the school organizations, including the Honor Society.

The Personal Interview for High School Boys

Auxiliary Bishop Philip M. Hannan, in his address at the dedication of Immaculata Seminary, Washington, D. C., on October 7, 1956, declared: "In the realm of the spiritual, leadership means primarily the instruction or guidance of individual souls. Christ is our model. Christ instructed personally his relatively few Apostles." This desire to reach the individual and bring about a change in his personal life is the urge of every Catholic teacher. A simple but sure way to make some progress toward accomplishing this is the private or personal interview.

Following the maxim that every home-room teacher is also a guidance counselor, the private interview should form an important part of the year's program. The following is a program that has worked successfully with high school seniors. It could readily be adopted on all high school levels.

Background Material

During the first and second weeks of the school year the home-room teacher should devote time to securing information about each member of the home room. This may be done in the religion or home-room period. The information collected will serve as background material for each interview and enable the interviewer to be more acquainted with each boy. Specific proximate preparation for each interview is necessary. The teacher should study the information collected about the student and form a sort of skeleton on which to build the full-bodied impression resulting from the actual interview. The material gathered about each boy may be recorded on a card and filed. This record then may be used during the interview by the teacher.

There are several methods for securing this information. Background material may be obtained from the boy's scholastic record. Another source is the boy's intelligence quotient (I.Q.). If this is not known by the interviewer, each boy should be given an I.Q. test. The boy may also be given a reading ability test and an aptitude test. The I.Q. and scholastic record may be better interpreted if placed alongside the results of a reading test and

Brother Frederick Thomas, F.S.C., M.A.

St. John's College

Washington, D. C.

the *ACE Psychological Test* (or its newest form, the *School and College Ability Test*). These are very helpful in predicting probability of success on the next rung of the educational ladder and in analyzing college plans in relation to ability.

Preliminary Personal Data

Information may be secured by a personal questionnaire. This questionnaire should seek to make known: the boy's home life, parents, hobbies, likes and dislikes concerning school subjects, future aims, and any facet of his personality that might influence the future personal interview.

The home-room teacher may have each boy write him a personal letter. He should explain what points are to be covered in the letter. Some of the points may be: his personal opinion about his religion, school work in the past and in the future, vocation, attitude toward marriage and divorce, and many others. Some of the questions from the California Test of Personality might be used in this regard. These points will vary depending on the grade level of the boy. The personal letter gives the interviewer a deeper insight into the thinking of the boy and his personal convictions. His attitude and conduct in school should be quite apparent to the alert teacher.

Time for the Interview

The time for the interview in some cases presents a problem. This may be solved in various ways depending on each case. Some practical solutions are: during the home-room teacher's free periods; during half of the teacher's lunch period (this has been worked successfully); before or after school. If the interview is to take place during the boy's class time it will obviously be necessary to secure the permission of

both the principal and the instructors whose classes will be interrupted.

Topics for Interview

During a school year it is possible sometimes to interview each boy as many as five times. This depends on the number in the home room and the industry and interest of the home-room teacher. During the first interview some of the following topics may be discussed: the boy's school work, difficulties in particular subjects and remedies for these difficulties, study habits, after school activities, if he is a senior, what college, if any, does he plan to attend, etc. In the first interview mention of personal problems and vocation should be avoided unless brought up by the student himself. After the first interview the following interviews may become more personal and helpful to the boy. Topics such as his vocation, attitude on life, and moral living may be mentioned. However, great prudence should be exercised by the interviewer on personal topics. After each interview some notes should be made.

Results of Interviews

The fruits and results of such interviews are many and often are not apparent to the home-room teacher. Some of the effects that are quite noticeable are problems of discipline in the home-room class are almost eliminated. No longer is the home-room teacher just a distant individual before a large group. He becomes a personal friend to each boy. A friend completely interested in the boy's welfare in both the practical life of the world and the spiritual life of the soul. The boy will be advised on going to college and the necessary preparations. He will have an outlet for personal problems that he prefers not to bring home. The interview provides an excellent opportunity for guidance in vocations to the religious life.

The success of the private interview depends largely on the personality of the home-room teacher. He must be understanding, patient, and quite approachable. He should have a knowledge of guiding principles for boys. He must be most prudent.

Trial of the private interview alone will gain for it many followers.

Our Lady of Guadalupe

CHARACTERS:

Our Lady of Guadalupe; Juan Diego (a native Indian); Bishop Zumarraga (first Bishop of Mexico City); Juan Bernardino (Juan Diego's uncle, also a convert); two soldiers (attendants at the Bishop's residence); a Franciscan priest (Bishop's assistant); narrator; town's people (optional).

SCENES:

The barren rocky hill of Tepayac; courtyard before Bishop's residence; inside of Juan Bernardino's poor hut.

[The scenes change so quickly that it is suggested to have Tepayac arranged in background and draw curtain or place screens in front of it for other scenes.]

PROLOGUE BY NARRATOR

About a mile from Mexico City, on a hill where the ancient Aztecs once had a temple to their goddess, now stands a magnificent basilica. This church houses one of the world's greatest treasures—the only gift from heaven of its kind. It is a painting of the Mother of God, done by the Mother of God, herself. For canvas, she used the rough, sweat-stained, work-worn tilma of a poor native, who had been converted by the Spanish Franciscans three years before.

The tilma is a straight length of cloth, hand-woven from cactus fiber, fastened around the neck, and used for different purposes according to need. At harvest time it was draped in front and used to catch the hand-reaped corn or beans; on winter days it served for protection from the cold; during the night, as a curtain or blanket.

Americans of the United States should take humble pride in Our Lady of Guadalupe, remembering that, when Mary left her image here more than 400 years ago, there was no Mexico or United States—but only the "New World." It is only now, after our Lady has added to the wonder by miraculously preserving her image over such a long period, that we in the United States are at last discovering "America's Treasure."

SCENE I

[Early dawn at Tepayac Hill. Juan Diego enters from side. A rose-colored light shines on top of the hill. Bird music sounds increasingly louder.]

Sister Miriam, S.L.

Loretto Academy

El Paso, Tex.

JUAN DIEGO: What a strange light on top of the hill! And the sun has not yet appeared over the rim of the world! And that music! It is as though a million birds of Paradise were singing their joyful praises to God!

MARY [from offstage]: Juanito! Dear Juanito Diego!

JUAN: What heavenly voice calls my name? It is like the rippling of mountain waters!

[Juan climbs toward the top of the hill as Mary appears in rose-colored lights. Juanito Diego!]

MARY: Son Juan, where are you going?

JUAN: Most noble lady, I am on my way to the convent of the Franciscans for Saturday's Mass in honor of the Blessed Virgin Mary.

MARY: My dear son, whom I love tenderly, I wish you to know that I am the Virgin Mary, Mother of the True God. I want a temple built here, where I can show mercy to the natives and to all who ask my help. Where I shall see their tears, and listen to their prayers, and bring them comfort.

You must go to Mexico City and tell the Bishop that I wish to have a temple built on this spot. My son, I will reward you for this service. You have heard my wish. Now go in peace.

JUAN: I go with great joy to do your bidding, most Noble Lady!

[Rises, bowing low crossing straw hat across breast in traditional native courtesy.]

SCENE II

[Courtyard before Bishop's residence. Two soldiers stand on guard as Juan enters breathless—hesitantly, looking around.]

FIRST SOLDIER: Halt there, beast of an Indian! No one sees the Bishop without an appointment!

JUAN: Please to tell His Lordship that I must see him at once. The message is most important. I beg of you to do me this favor.

SECOND SOLDIER: Ha! Ha! What does

a poor ignorant dog of an Indian know about important matters?

FIRST SOLDIER: Come comrade! Let's show him the door! Ha, ha!

[As each soldier takes Juan forcefully by the arm, priest enters.]

PRIEST: Here! What are you fellows doing? Has this man done any harm?

SECOND SOLDIER [blusteringly]: Well—he is making a—nuisance of himself—insists on annoying His Lordship—this early in the morning.

PRIEST [places hand on Juan's shoulder and leads him to corner]: My good fellow, wait here. His Excellency is occupied at this moment. I'm sure that he will be happy to see you when he is free.

[Priest opens breviary and continues abstractedly across stage. Curtain closes to denote passage of hours. Curtain opens with Juan standing patiently, hat in hand, soldiers on guard (but in tired, unsoldierly attitude) the townspeople are gone—if they were in first part of scene.]

[Enter Bishop Zumarraga.]

JUAN [running to Bishop despite soldiers' move to stop him; falls on his knees]: Your Excellency, I must speak to you. It is a matter of the greatest importance, and I have been waiting for hours. Please hear me now!

BISHOP: Come my son [leads Juan off stage].

SCENE III

[Juan kneels at Virgin's feet on Tepayac. Lights denote evening hour.]

JUAN: My beautiful Lady, my Queen, my Love—I gave your message to the Bishop, but he did not believe me. I beg of you—send some person who is noble and respectable. For you can see, my dear Lady, that I am a poor common villager, and this job is not for me.

MARY [smiles and leans forward]: Listen to me, beloved son. I have many servants who would perform this errand for me gladly. But I want you to be my messenger. Return to the Bishop tomorrow and repeat my request.

SCENE IV

[Bishop's residence. Juan and Bishop seated talking. Prie dieu, bell cord, two chairs, small table with crucifix—suggested props.]

BISHOP: Juan, my son, I have the

deepest confidence in your sincerity. But you understand, do you not, why I must delay? Ask your vision to give me some sign, so that I can be sure about proceeding.

JUAN: What sign does Your Excellency ask of the Virgin Mary?

BISHOP: If it is truly the Virgin Mary, as you seem to believe, Juan, she will know best what sign to send.

JUAN [*kneels as Bishop gives blessing*]: I feel greatly encouraged, Your Excellency, and I thank you for your kindness. Be sure that this Dearest Lady will not disappoint your hopes. [*Bows low and departs. Bishop steps quickly to bell cord and pulls it. Enter soldiers.*]

FIRST SOLDIER: Did you ring for us, Your Lordship?

BISHOP [*hastily*]: Yes! Go quickly and follow that Indian! Do not molest him in any way, nor let him know that you follow him. But keep him in sight at all cost. Go now — with speed!

SECOND SOLDIER [*with gruff satisfaction*]: Your Lordship, it's a pleasure.

[*Exit soldiers in haste.*]

BISHOP [*walks back and forth — portrays anxiety and intense feeling*]: Dear Mother of God, I dare not hope for such a glorious answer to my prayers and sacrifices. You know, dearest Mother, how concerned I am for these poor natives. You know that I will give my life for their welfare. (Moreover all the Spaniards may lose their lives, if this threatened uprising comes to pass.) What more can I do? What have I left undone — to protect the natives from being exploited and enslaved by my Spanish countrymen?

[*Kneels at prie dieu, head in hands for a few moments.*] Dear Mother of God, now, as a thousand times before, I place these troubles in your hands. — And now this Juan Diego comes — with his unlikely story. And the worst part is — Mother of God, and my Mother — I want to believe him! My heart grows warm and glowing as he speaks of his "Vision." Can I be taking leave of my senses? Help me to know the truth!

[*Bishop kneels with head in hands as heavy steps approach. Soldiers burst in.*]

FIRST SOLDIER: Your Lordship! Give us leave to bring that scoundrel of an Indian here in chains!

SECOND SOLDIER: He led us a merry chase — the devil! See that he is punished for this treachery!

BISHOP [*rising slowly*]: Now, now my sons. Tell me just what happened.

FIRST SOLDIER: We followed that — nuisance at a distance — just like you said.

SECOND SOLDIER: He runs like a deer. I'm still out of breath from trying to keep up with him.

FIRST SOLDIER: He led us into a marsh at the foot of Tepayac Hill. He pretended to be gathering flowers from the swamp.

SECOND SOLDIER: Yes, and the devil made us get all muddy [*brushes off boots*].

FIRST SOLDIER: Then he started climbing the hill with his bouquet of flowers — a-a — and he disappeared into thin air!

SECOND SOLDIER: It's black magic, Your Lordship!

BISHOP: Thank you, men. Promise not to say a word of this to anyone. You shall be rewarded for your trouble.

[*Soldiers bow and stamp out.*]

SCENE V

[*Inside darkened hovel of Juan Bernardino who lies on a mat. Juan Diego sits on floor beside the mat putting cool cloths on sick man's head.*]

BERNARDINO: Juan, Juan, promise not to leave my side! How I suffer, Juan! Is the Father coming? Pray with me, Juan. Don't go away!

[*Bernardino tosses weakly during whole scene.*]

JUAN: God give you peace, dearest uncle! I will not leave your side. Tomasio has gone to ask the Father to come in haste. [*Rises and looks out door.*] I wonder where the boy could be! He has been gone since sunrise. And darkness is already creeping upon us. [*Returns to uncle's side and resumes applications as curtain closes.*]

SCENE VI

[*Tepayac — early dawn — lights very dim. Juan enters breathless — furtively — goes to front and speaks to audience.*]

JUAN: Tomasio's mother would not permit the boy to fetch the priest yesterday, nor even permit him to come and tell me. Now since my poor uncle still has a breath of life remaining, I have come myself — running all the way. But I fear that the dear Virgin Mary may stop me now. I dare not look toward the hill for fear that my heart should lead my feet to that blessed spot. I must not let the dear Lady see me — until my poor uncle has been cared for.

[*Stoops and creeps around bottom of hill with hat shading his eyes from temptation to look in direction of hill.*]

MARY [*appearing before him on lower path*]: My dear son, where are you going? What have you been doing?

JUAN [*steps back and falls on knees abashed*]: Oh, my beautiful Queen! Do not be offended! I must not stop to speak

with you now. Forgive me. My poor uncle is dying, and I hasten to get the priest for him. Tomorrow I will surely return and take the sign to the Bishop.

MARY: You have done well, my dearest little son. But listen to me now. [*Here Mary turns toward audience to speak the general message.*] Do not let anything worry you. Do not be afraid of anything. Am I not here, who am your Mother? You are under my protection. Do you need anything else? [*Turns back toward Juan.*] Your uncle will not die. He is already well. Be sure of it.

JUAN [*jumps up in joy*]: Oh then, dearest Lady, send me to the Bishop with the sign, so that he too may come to believe.

[*Curtain — enter Narrator.*]

EPILOGUE

The scene that followed is too beautiful to portray here. It is better left to your imagination. You all know the story. Our Lady, herself, arranged the roses in Juan's tilma, and with heavenly humor, concealed from him the greatest sign, which her beloved son, Bishop Zumarraga, was the first person to see. Our Lady admitted Juan Bernardino to the secret, too — when she appeared to him, cured him of his mortal sickness, and commissioned him to see that her miraculous image be venerated under the title of "The Virgin Mary Who Crushed the Serpent."

Millions of natives were converted during the next few years. For they read in her picture signs which they alone understood — both the explanation and rejection of their ancient pagan rites. On the very hill where thousands of lives had been sacrificed to Venus, the "Morning Star," called "Mother of all the gods," Mary appeared, standing on a crescent. For you know that Venus, being located between the earth and the sun, appears crescent-shaped to us. Mary was seen truly "crushing the serpent" — for in native lore, Venus had once been a dragon comet, swishing her fiery tail across the skies and causing all manner of disturbances on earth — a fierce goddess who demanded constant human sacrifices to appease her anger.

Mary's position in front of the sun, and clothed with the stars, taught the Aztecs that she, a human being, was greater than those heavenly bodies. Her attitude of reverent prayer to an Invisible God rejected any claim to worship for herself. The angel, bearing her up amidst clouds, showed that she was no longer an inhabitant of this earth, and promised a happy afterworld for her followers. Her golden brooch with its black cross, in con-

trast to the angel's crossless brooch—led those native readers of hieroglyphics, to seek the meaning of the cross from the missionaries.

And the whole picture of Mary as an Aztec princess, was an irresistible invitation to embrace the religion of their conquerors—not now from compulsion, but in loving response to this gracious and compassionate Queen. Now you will see the last scene of this true story.

SCENE VII

[*Tepayac. All characters are present plus additional townsfolk if desired.*]

BISHOP: Juan Diego, my beloved son, we must start building the chapel here immediately—to shelter the beautiful Image of Our Queen—with which she has graciously honored us.

JUAN: All the villagers have offered the service of their hands and hearts, Your Excellency.

SOLDIER: The Spanish landowners will be honored to help furnish materials and decorations for the honor of the Virgin, Your Lordship.

BISHOP [*turning to Juan Diego*]: And you, my son—will you consent to be custodian of the church to be built on this holy spot?

JUAN: My life belongs to the Blessed Virgin Mary, Excellency.

BERNARDINO: It is the answer to all my prayers and sufferings—to have the joy of seeing my fellow countrymen believe the truths to which they have been so long blinded.

BISHOP: And it is the answer to all my prayers and sufferings to see the Spanish settlers at last respecting the human dignity of the natives, and to see averted, the fearful bloodshed which threatened our land. Let us all kneel and beg Our Lady of Guadalupe to reign forever over the hearts which she has united under her Queenship in this New World.

[*All kneel facing front while our Lady appears in background unseen by actors—as they sing to the tune of Lourdes hymn*]:

O Guadalupana Maria,
Hermosa y benigna Estrella;
Salve, salve O Virgen y Madre,
Nuestra Senora de Guadalupe!

Missa Cantata: Verse Speaking to Accompany a Unit on the Mass

Background Music of Kyrie

ALL:

There's an organ sobbing softly from the choir through the nave,

A tired, whispered wailing of repeated Kyries;

And the pleading cry for mercy rises upward through the church,

While every weighted heart's repeating every note it plays.

And now it's agonizing in a piercing note of pain,

While rising with a cadence that is anguish and regret;

And now it's moaning softly with the whimpering of a child,

And begging God to spare the world, to pardon, to forget.

Background Music of Gloria

LIGHT VOICES:

And then the music changes;

Sister Miriam Clare, O.S.F.

College of St. Francis

Joliet, Ill.

A stained window comes to life
And runs lilting through the organ notes
With flute and viol and fife;
And shepherds watch their flocks again
While angels wing to earth
To sing of peace and Christmas joy
And hymn a holy mirth.

DARK VOICES:

For it's Gloria, it's Gloria—oh, Gloria to
God on earth,
All praise to God the Father and the Son;
And glory to the Holy Ghost who brought
about the Christ Child's birth,

Oh, glory be to Mary's Little Son.

Background Music of Credo

LIGHT VOICES:

Then it's Credo, Credo, I believe,
The Trinity, the One in Three,
The sad and sweet, the sweet and sad
Of miracle and mystery.

ALL:

And Faith goes humbly kneeling to a lowly manger bed

To worship with the shepherds and a Lady Poverty;

Then Faith climbs sobbing up a hill and clings about a cross,

And mounts to Paradise with Christ, ascending joyfully.

And then the haunting tones go winging to the very altar stone

Background Music of Sanctus

To hover round the chalice like a questing lark at dawn;

And Seraphim and Cherubim with parted lips abreath

Rest folded wings in perfect peace—white lilies on a lawn.

LIGHT VOICES:

And as the liquid melody
Lies cupped in angel hand

Each lyric note, each golden chord
Flames forth, a burning brand;

Background Music of Benedictus

While every heart that listens

Is aglow with faith and love,

And every head bends low before

The Father, Son . . . and Dove.

DARK VOICES:

Oh, it's Credo, Credo, I believe—

The Trinity, the One in Three,

The sad and sweet, the sweet and sad

Of miracle and mystery.

ALL:

There's an organ sobbing softly from the choir through the nave,

Background Music of Agnus Dei

A tired, whispered wailing of repeated Agnus Deis;

And the pleading cry for peace rises upward through the church,

While every weighted heart's repeating every note it plays.

And now it's agonizing in a piercing note of pain,

While rising with a cadence that is anguish and regret;

And now it's moaning softly with the whimpering of a child

And begging God to spare the world, to pardon, to forget.

LIGHT VOICES:

And once more Faith goes humbly and kneels down before God's throne,

ALL:

And once, once more Faith triumphs . . .
for God is *with His own*.

Friendship Day in High School

A friendly school is a happy school. So Central Catholic High School of Great Falls, Mont., held a friendship day early in the school year to foster and promote a friendly spirit among its 530 students and 25 faculty members. Sponsored jointly by the school's student council and Catholic Action groups, the day was announced a week in advance by well-placed posters and placards and was publicized on the school's public-address system. These interest-arousing features paid off on the scheduled day with a faculty and student body attuned to friendliness, alert to its necessity, eager to try it.

During the first period classes on that friendship Friday, members of the student council distributed name tags to students and to teachers. These, they said, were to be worn throughout the day. A contest for freshmen was announced. They were to begin to list the names of upperclassmen and extra points, they were told,

Sister Mary Jeanette, C.H.M.

Central Catholic High School
Great Falls, Mont.

would be awarded for securing the names of the faculty.

Jolliness and gaiety prevailed as everyone entered into the task of proving he was friendly. At noon the freshmen were asked to join upperclassmen at their lunch tables in the cafeteria. Prior to this day it had been observed that the students tended to group themselves by class. Both the freshmen and upperclass members seemed pleased with the requested arrangement.

A combined general and pep assembly climaxed the school day. Introduced to the student body were the president of the Student Council and the leader of the

Pep Club. The school's band made its first appearance of the year and the cheer leaders led the assembly in the singing of the school's songs. Featured entertainment was furnished by a group of grade school tumblers, products of the city's Catholic Youth Center, The Heisey.

An all-high school friendship dance capped the day. Held as a combination "back-to-school" and "welcome freshmen" event, the dance was, according to the students, "super." The senior boys made it a point to dance with freshman girls and throughout the evening wall flowers and stag lines were noticeably scarce as friendliness made for socialibility and a good time.

Was Central Catholic High School's friendship day a success? Is it to be an annual affair? Teachers and students answer both questions in the affirmative. In fact, they state that every day is friendship day at Central! The special day served to make Central's citizens aware that the school houses one large family. And friendliness and happiness are characteristics of the members of large families.

Our Annual Exhibit



Sister M. Bonaventure, O.S.F.

Principal
St. John the Baptist School
Collegeville, Minn.

This picture was taken at the end of the school year when all projects were completed. If one could have seen the children's interest during the time of its showing, that in itself would have been enough to fulfill its purpose, but let us not stop there. This was a year's work. Through correlation, busy noon hours, plus worthwhile hours spent at home, it was amazing to see all that arrived when the exhibit was to be held.

Grades one to eight participated with eagerness. Samples of penmanship, original poems, language stories, art booklets, booklets of famous men in history, and maps formed an interesting section of the exhibit.

Lessons in paper cutouts, woodwork, metalcraft, embroidery work, weaving, and punchwork proved to be very beneficial

as a carry-over for leisure hours. It was fascinating for the children to unfold a glass stained window cutout or a dainty snowflake. A remark like the following proves that it is a delightful pastime even at home, "Sister, when my cousins were over on Sunday, we were paper cutting all afternoon."

The children learned how to obtain harmonious color schemes with crayons, colored chalk, and tempera. It was surprising to see how many could work out pictures involving formal or informal de-

signs. With a little introduction, like the geometric design in the left hand corner, many beautiful original designs were created.

Lettering and letter cutting were taught and each child made a poster illustrating the knowledge of his mastery. Most of them made scrolls using the names of Jesus and Mary. All of these were used as bulletin-board decorations during the month of January. Just try to let the child think out his own idea and then talk about varieties!



The United Nations Party at Sister Imelda's School.

World Apostolate Day

On October 24 we celebrated the Feast of Christ the King together with United Nations Day and called it *World Apostolate Day*. We started the day with a period of prayer for world peace. The class then acted out a little skit taken from *Toward a World Vision*, a Grailville publication. The child represented Christ the King and six others represented the six continents; the class joined in the various responses. After this the children read compositions that they had written on the organization and functions of the United Nations. During the afternoon we had a United Nations

Sister Imelda, C.S.J.B.

Mt. St. John Academy
Gladstone, N. J.

party to which the members of the class contributed cookies and delicacies made by their mothers or grandmothers and representing several different nations. My contribution was a cupcake to each child, with a small American flag stuck in the top. During art period the class made flags representing the nations of the United Nations; these we placed in candy orange

slices and then set them on the desks. We used various colored paper dishes to add to the color of the party.

As a reminder of what we were celebrating, we had set up a sort of shrine in the front of the room. The Cross Triumphant hung above the globe which was encircled with rosary beads and flanked by the papal flag and the American flag. A white candle representing Christ and six colored candles representing the six continents were set on a table in a semicircle around the globe.

The class not only enjoyed the day but realized as best they could, since they are only sixth graders, that only by giving the world back to Christ can we hope to attain any measure of world peace.

Don't Forget Columbus Day

Americans All

Let's claim Christopher Columbus! Let's take him to our minds and hearts and try to understand and appreciate the depth and range of the birthright which is ours as citizens of this country which he discovered. Samuel Eliot Morison, our most eminent biographer of Columbus, tells us that the discovery of the New World was the most spectacular and most far-reaching discovery in recorded human history.

The American continent has indeed become the symbol of a new way of life—of freedom—of opportunity—for people the world over. The Charter of the Organization of American States, the oldest, the strongest, and most influential regional organization in the world, proclaims that

Sister Mary Janet, S.C.

Commission on American Citizenship
Catholic University of America
Washington 17, D. C.

the historic mission of America is to offer man a land of liberty.

And yet, we in the United States know very little about the people in the other 20 American republics—their problems, their needs, their aspirations. As Catholics, and particularly as Catholic educators, our responsibility to know and understand the peoples of the other 20 American republics

is even more serious. As members of the Mystical Body of Christ, we believe and profess the same life-giving truths of the Faith and share a common heritage with the peoples of Latin America.

Motivated by a desire to help citizens of the United States learn more about their Latin American neighbors, the National Citizens Committee for Columbus Day was formed in 1955 in Washington, D. C. It is a voluntary citizens' group working through such established channels as schools and colleges, and national and community organizations. It has attempted to promote in this country a widespread observance of Columbus Day similar to the practice in Latin American countries where

October 12 is a national holiday. Participants in Columbus Day observances are rewarded only through the success of their efforts in achieving stronger bonds of inter-American solidarity.

Before 1955, Columbus Day in the United States was kept alive by the distinguished leaders of the Knights of Columbus and the various Italian-American societies. Since 1955, these same leaders have given their fullest co-operation to the efforts of the national committee. In hundreds of instances, they have assumed the responsibility of bringing *all* schools and colleges, and *all* organizations into both state- and community-wide Columbus Day celebrations. As a result, hundreds of thousands of Americans—adults and young people—have learned more about the spiritual significance of the Great Discovery as well as the historic bonds of the 21 American republics.

The moderate success of the 1955 activities was followed by truly amazing co-operation in 1956. Fifty-six leaders headed by Edgar R. Baker, managing director, *Time-Life International*, served on the 1956 Columbus Day planning committee and helped to carry the program to a successful end. Citizens of the United States worked in co-operative harmony with representatives of the Latin American republics, and Italy and Spain. Honorary sponsors came from United States senators and congressmen, and from Catholic priests, Protestant ministers, and Jewish rabbis.

From the Latin American countries came co-operation and honorary sponsorship from the Ambassadors to the United States and to the Organization of American States. Thirty-eight governors issued Columbus Day proclamations urging schools, colleges, churches, and organizations to observe Columbus Day in commemoration of the Great Discoverer and the historic brotherhood of the Americas.

Goals of Columbus Day

The Goals of the 1957 Columbus Day Observances are:

1. The organization of a permanent non-profit Columbus Day Committee, with a charter to do the ever expanding job that must be done in the United States and the Western Hemisphere to build Inter-American understanding and solidarity.
2. The development of adequate Columbus Day materials to tell more effectively the story of Columbus and the relationship of the people of the United States to the people of Latin America.
3. The organization of a fund-raising drive for scholarship, training, and ex-

change programs for Latin Americans in the United States.

4. The selection of United States and Latin American citizens who excel in their contributions to inter-American solidarity for Citation Awards to be appropriately designed by a noted sculptor.

What Schools and Youth Groups Can Do

Elementary Schools

1. Develop an imaginary trip to a Latin American country. Consult with the Latin Americans living in your area, or with persons who know something about Latin America. Plan the transportation and arrival; find out about the homes, clothing, food, schools, recreation, music, art, and religion of the people who live in that country. Learn about their occupations and incomes.

2. On a large map of the world, show Columbus' voyages, pinning on yarn of different colors for each voyage.

3. Draw pictures of Columbus' three ships in comparison with ships of today.

Secondary Schools

Secondary school teachers may find these suggestions helpful:

1. Prepare editorials and stories about Columbus for your school paper.

2. Begin to build a good library of materials on Latin American countries—books, maps, posters. United Nations, New York City, is one good source of material.

Pan American Union, Washington, D. C., is another.

3. Organize a community Latin American fiesta of songs, dances, music, skits.

4. Sponsor a community exhibit of Latin American arts and crafts.

5. Make a study of the Organization of American States.

6. Make a study of saints of South America.

7. Have an appropriate school assembly program.

The material for much of this article plus other pertinent materials and a comprehensive bibliography are found in the *Leaders' Guide* for Columbus Day Observances issued free of charge. Write to: The Executive Committee, National Citizens Committee for Columbus Day, 1192 National Press Building, Washington 4, D. C.

As we pay tribute to the Great Mariner on this October 12, 1957, and review our accomplishments in the four and one half centuries since America was discovered, why not join hands with our neighbors throughout the Continent and raise our voices in a song of tribute to this great land of ours. . . .

"America, both *North* and *South*,

God shed His grace on thee,

And crown thy good with brotherhood,

From sea to shining sea. . . ."

Let America be proud of itself! Let 21 nations stand together as one! The Continent of America!

CATHOLIC SCHOOLS AND MORAL EDUCATION

A recent 12-page booklet issued by the Commission on American Citizenship of the Catholic University of America, entitled *Catholic Schools and Moral Education*, addressed to Catholic educators, reviews the official statements of the hierarchy in the United States regarding the Church's teaching on education.

The booklet quotes from Bishop Carroll's pastoral letter of 1792; the Provincial Councils of Baltimore of 1829, 1833, 1840; the Plenary Councils of 1866 and 1884; the Bishops' Meetings of 1919, 1933, 1938, 1950, and 1951.

One of the quotations from the Bishops' statement following the 1919 meeting is characteristic of the whole:

"An education that unites intellectual, moral, and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority, and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are

convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education."

The final quotation, taken from the Bishops' statement in 1951, entitled *God's Law*, reiterates the fundamental principles upon which Catholic education is based:

"Morality, concerned with bringing human activity into conformity with God's will, has therefore, a bearing on everything that touches human rights and duties. It has a definite place in the educational life of a nation. The forming of character is part of the educational process; and character cannot be formed unless children are given a clear indication of what is right and what is wrong. This cannot be done without reference to the ultimate standard which determines right and wrong namely God's Law. No state, no group may reject a truth of the moral order to suit the claim of convenience. The process of determining moral values by the consent of the majority is false in principle and sanction. Morality has its source in God and it binds all men. It cannot be adequately taught without the motivation of religious truth. Although the training of children along moral lines is primarily the business of the parents and the Church, yet it is also the business of the school if education is to give formation to the whole personality."

Angels in the Classroom

In the first or second grade most children are taught that they have a guardian angel. This basic doctrine is usually supplemented with beautiful little stories. An example of one such story is that of little Jimmy. Every time Jimmy would enter or leave a room, he would silently say to his angel, "You first, dear Guardian Angel." Jimmy did this constantly. Then one day Jimmy was ordained a priest. As he was leaving the cathedral, he said as usual to his angel, "You first, dear Guardian Angel," and a voice came back, "No, you first, Father James."

For at least the next week after this story most children will do as little Jimmy. Then gradually they forget, and guardian angels slip into the forgotten nook of subconsciousness. Every now and then a chance holy card or picture will recall the guardian angels, but just for a moment or two.

Some of the children will in later life study for the priesthood. Then some day in theology class their guardian angels will be called forth to blaze in all their splendor. The beautiful doctrine of angel guardianship will imbed itself in the surprised students' conscious minds never again to be forgotten. And after that happy day each student will ask himself, "Why did I forget about my guardian angel?"

Undoubtedly there are many reasons why children forget about their guardian angels. But perhaps the main reason is due to the way the doctrine is presented in the classroom. Not that anything heretical is taught. Rather the wrong point of view

Rev. Finian J. Murphy, O.Carm.

Whitefriars Hall
Washington 17, D. C.

is often assumed. The idea that some heavenly prince has been assigned to each individual as a constant guard and companion is thrilling at first. But upon consideration it tends to seem degrading to the heavenly prince that he is consigned to earth to guard some bungling mortal. It seems more incongruous than ordering the Queen of England to baby-sit an ignorant pigmy in the jungle of Africa.

What Are Guardian Angels?

What then is the correct approach in teaching about guardian angels? To answer this it would be best first to review briefly the basic doctrines concerning guardian angels.

Angels are pure spirits; they have no bodies. Since they are bodiless, they have no sense faculties, i.e., taste, touch, sight, etc., as we understand them. They have only two faculties: intellect and will, which faculties though are highly perfected. Their knowledge of natural things is as perfect as any created being can have. But they are not omniscient, nor do they know future free events before they happen. From circumstances now present the angels can postulate the outcome of some deed with great accuracy, but not with

certainty. Angels cannot influence our minds directly but only indirectly. They can stimulate our imagination; thus causing phantasms to cross our mind's eye. The angels always enjoy the Beatific Vision even when they are guarding and helping us.

What Our Angels Do

The duties of the guardian angels toward us are fourfold: (1) to offer to God our good acts and prayers; (2) to prompt our imagination and to illumine our intellect in our striving for perfection; (3) to ward off the evil spirits, to help lessen our temptations, to safeguard our bodies and souls from harm, to pray for our spiritual welfare; and (4) to stay with us from our birth, through our life, to our judgment.

On our part we owe our guardian angels respect, confidence, and devotion. And above all we must realize that we were made for the angels and not conversely the angels for us. However, it must be noted that when we say man was created for the angels, we do not mean to imply that angels are the *raison d'être* or final end of man. The catechism answer that God made us to know Him, to love Him, and to serve Him in this life and to be happy with Him in the next still holds true. God is the final end of both man and angel. By saying that man was made for the angels we mean that God intends man to be the compatriot of the angels in heaven. Many theologians hold that man will fill the vacant thrones of the fallen angels.

The guardian angels then consider us their future companions in heaven. They guide and protect us that we may one day become worthy of them. They are our traveling companions extraordinary now with the hope that we will be their heavenly companions eternally.

Due consideration on this last point will change our outlook toward our guardian angels. Instead of viewing the angel-man relationship in the light of heavenly princes who have been somewhat degraded, we see ourselves as stumbling mortals greatly aided.

Our Angels Love Us

The above are the basic facts about guardian angels. How then can we present



Little hands and hearts are working joyfully together in this activities kindergarten at Mt. Mercy Academy, Grand Rapids, Mich. The Sisters of Mercy are the teachers.

them to children? Once we have told the children the initial fact that each of them has his own guardian angel to guard and protect him, we could use the following simple comparison.

All of us have parents who love us very much. From the very day we were born our Mother and Father have been feeding, clothing, and sheltering us. Whenever we get sick, they take care of us until we get well. And why? They love us because God has given us to them. They want us to grow up healthy and strong. They have taught us about God and have sent us to a Catholic school to become good, holy men and women.

The same is true with our guardian angels. They love us because God has put us under their care, because God wants us to be their companions in heaven. They offer God all our prayers and good acts, help us fight off temptations, and put good and holy thoughts into our minds so that we may grow daily closer and closer to God.

When we hurt ourselves or are sick, we run to Mother and Father for they know how to make us well. When then we are tempted, we should quickly call our guardian angels to help us.

Someday God will call our mother and father home to heaven, and we shall be

left alone. But our guardian angels will never leave us. They want us to grow holier day by day that we may become worthy to be their companions in heaven.

Undoubtedly you will be able to think of other points of comparison or even another comparison which will better illustrate this doctrine of guardian angelship. Be that as it may, if the children are given a simple but good explanation of the angel-man guardianship, they will retain devotion to their guardian angels all their lives and not for just the few weeks or so after they have heard of the dazzling princes whom God sends from heaven to guard them.

Poetry in the Elementary School

"Poetry from grammar school youngsters? Verse, perhaps, but poetry? Impossible!" How many teachers, I wonder, reacted in just that way when their principals asked that they enter their students in the National Poetry Contest conducted by the Catholic Daughters of America. I myself was skeptical, but willing to give it a try.

The first step was to saturate the children with poetry, choosing delightfully humorous ones for a start, progressing through very rhythmic and refrain types; finally, unrhymed poems which vividly portrayed some scene or incident, to show that although rhythm is necessary for poetry, rhyme is not.

Because poetry has to express sincere emotion, the children understood that they must choose as a subject something very familiar to them. The contest rules stipulated that the poems have a Catholic theme. Together we discussed the numerous possibilities, putting specific suggestions on the board: Our Lady, Christ Crucified, Christ the Teacher, St. Joseph, God's Gifts of Nature, the Martyrs, etc.

Before the pupils actually started writing, I reminded them of the power of comparison and personification. These devices were not new to them, as they had long since become conscious of them through their literature period, and through answering roll call one day a week with a phrase of picturesque speech. Now the children were ready to think about their subject, picture it in their minds, and write down the ideas as they came, not worrying about

Sister M. Constance, C.S.J.

St. Basil's School
Vallejo, Calif.

any particular order, above all, not trying to rhyme in the beginning. After the ideas were on paper, the real work began. Condensation—using the fewest words possible to convey the thought—was the first object. So that the youngsters could actually see what was meant, I put on the board in parallel columns the first sketch and the finished product of a poem:

Are clouds soft quilts of eiderdown
Concealing blue blankets on the vast
sky-bed?
Or are they frilly ruffs of a clown
As he whirls and prances around, instead?
Sometimes, perhaps, they're fluffy pillows
where grateful birds rest from weary
flight;
And often they're mammoth rolling-
billows
Tossed on a short of gold at night.
Frothy spray from a spurting geyser;
Coral-lined cloak for the Lady Moon;
Smoke-grey wisps rise from hillsides sere;
Lethargic sheep in blue meadows at noon.
Is a cloud just an atmospheric thing?
Look up! Wake up! Let your heart sing!
Eiderdown quilts on cherubs' bed,
Pathways white for angels' tread,
Rolling ripples on shore of gold,
Wind-heaped pillows for eagles bold,
Coral-lined cloak for Lady Moon.
Lazy sheep in meadows at noon.
Are clouds mere atmosphere?
That concrete example helped the young

poets. Following is a girl's "before-and-after" effort:

The seasons of Mary are helpers to all,
Summer, winter, and fall all come when
she calls,
Oh, summer, come forth with your bright
rays of light,
And winter who hides its face under a
blanket of snow,
Then she calls fall to bow before her
With leaves of red falling at her feet,
And then comes spring the gayest of all
Brings all her flowers up against Mary's
feet.

Note the condensation in the "after."

MARY-SEASONS

The seasons are like Mary:
Sun in the summer shows her gentle smile,
Winter her soul—pure, holy, white;
Through its blossoms spring shows her
loveliness;
The red leaves of fall recall the blood
she saw on Calvary.

With a little more time and work, this youngster could make further improvement, e.g., she still has "shows" twice. She had used it three times, but looked in the dictionary and chose "recall" for the last line instead. But since there is grammar to be taught as well as creative writing, we let well enough alone after about three periods spent on the poems.

This masterpiece from one of the boys took many changes in choice of verbs before he finally produced:

LIFE'S OCEAN

The waves of Mary's love
Roll upon the beaches of my soul
Bringing calm and peace.
The thunderous pounding of the devil
Moves the huge green masses of seaweed—
The entangling temptation.

I hear some murmurs: "Yes, but those are your most intelligent pupils. I have only ordinary clay with which to work!" The most gratifying part of this whole experiment was the fact that of the few poems finally submitted for the contest, there were those from my four poorest students. The following two, which beautifully make use of comparison, are, in my estimation, among the very best poems. Incidentally, these were all done during class time to insure their being the children's own work.

MARTYR

The martyr's blood is the red of the rose,
The pain is as sharp as a thorn;
The wind of evil blows until
The leaf is ragged and torn;
Through the stem flows the grace of God
From which its strength is born.

This boy had wanted to use the idea of the "weed" of evil choking the plant, but on account of difficulty in rhyming changed it to "wind." When I read this aloud to the class and they showed their appreciation of it, I pointed out that to produce, one has to be willing to rewrite and rewrite. I asked Bill how many times he had worked it over; he said, "Twelve, Sister."

ALTAR

The sky is the cloth on the altar,
The sun's rays are the candles,

Beautiful trees are the bouquets,
The people are the mountains looking up to God.

This lad's limitations are apparent only in his choice of an adjective for "trees." First he had "the" trees. I asked for a descriptive adjective. The next choice was "big." I begged for something better and got just "beautiful," so let it go at that. The authors of the above two poems have such a hard time with school work that neither can be passed satisfactorily at the end of the year! Now does that settle that objection?

Another might be, "But those are eighth graders." I purposely left the disclosure of grade level to the last, fearing that younger-grade teachers, seeing it in the beginning would think the article not practical for them. As a matter of fact I went through this same procedure two years ago with a sixth grade and got comparable results. Following are a few of those productions:

FAIR LADY

As you sit upon moss-covered rocks
The sun casts a glow on your locks;
Daisy patches of gold are scattered about
you,
Fair Lady.
Skipping along is a frolicsome breeze;
Like a lost child running through the trees
The brook is searching for you,
Fair Lady.

POOR MAN'S BIBLE

Majestic, beautiful, massive, gray;
Slender fingers pointing to the sky.
Blue and silver windows, pictures of our Lady,
Statues of our friends, the holy saints;
Paintings of our Lord and His Apostles,
And of the Father, God who made us all.
This is the Cathedral, poor man's lovely teacher.
This, an act of faith in glass and stone.

CONQUERED

O Christ, O Christ,
You've caught me still
Before I sinned,
Against my will.

FULFILLMENT

The stars were shining with great delight
When Ann gave birth to a child one night;
Each angel was holding his candle with care
While God was in the midst of all of them there.
In the Limbo prison the souls were so thrilled,
For they knew that through Mary their dream was fulfilled.
"But it's so much work!" you wail.
What worth-while thing is not? This sort of project does take much individual help: crossing out here, praising there, suggesting a change in verb or adjective. But the result? A keener interest in good writing, an alertness to beauty, a taste of success in a field that needs many recruits in the future — strong Catholic literature.

Meditations for Primary Children

Sister M. Euphrosine, C.D.P.

Providence High School
Alexandria, La.

October 1 — St. Remigius

St. Remigius was a beautiful, holy man. He showed other people that he believed in Jesus Christ. Many people learned from him to be kind. He was not afraid to tell others that it was wrong not to believe in Jesus Christ. St. Remigius built many churches so that boys and girls and mothers and fathers could visit Jesus and go to Holy Mass.

Thank you, Jesus, for giving us such a good saint who helped in building Catholic churches. Help me to show my friends that I believe in Jesus Christ by making a nice sign of the Cross, to kneel quietly in Church, to watch the priest at the altar during Holy Mass. Help me to remember to make a sign of the Cross whenever I pass a Catholic Church. Today when I will pass by our church, I will make a sign of the Cross or make a bow and say, "Jesus, I love You!"

October 2 — Holy Guardian Angels

God gave each person a beautiful angel to watch over us. The angel is by my side all the time. He often whispers to me what to do, especially when there is danger. He sees what I am doing. Do I often think of my angel? Do I ask Him to help me?

Thank You, Jesus, for giving me such a beautiful angel. I know he is by my side. I am sorry if I sometimes didn't show my love for him. I will say a prayer to my guardian angel every morning and evening. Also when crossing a street I shall say, "Holy Guardian Angel, watch over men and protect me." Right now I will say it a few times so that I can remember the prayer.

October 3 — St. Theresa of Lisieux

St. Theresa is sometimes called the "Little Flower of Jesus." She loved Jesus very much. She showed Jesus how much she loved Him by doing things which were hard to do, like eating food that she didn't like, picking up things from the floor, helping others with work. St. Theresa said these little sacrifices were her flowers for Jesus.

Thank You, Jesus, for giving us a little saint like Theresa. I want to be like her. I will show my love for You by doing things that I don't like to do. I will give you little flowers of love.

Dear Guardian Angel, help me to think of Jesus. Dear Blessed Mother, let me love Jesus as you did. Today whenever I see paper or anything on the floor that shouldn't be there, I will pick it up and say, "My Jesus, I love You!"

October 4 — St. Francis of Assisi

St. Francis of Assisi loved the poor very much. He gave much of his money and clothes to the people who needed it. St. Francis gave things away because he loved God. Many times he himself did not have enough to eat, yet he would share things with others. He also loved birds and animals, because he said that they belong to God.

Sweet Jesus, I love You! But I do not love You enough. I would like to be like St. Francis. Make me kind and polite, dear Jesus. Let me share my toys with others. If I see some poor child that doesn't get cookies or candy, I will share some of mine with him.

I am sorry Jesus, if sometimes I did not think of the poor or if I have wasted food. Thank You, Jesus, for letting me see how selfish I am. Today I will give a piece of my candy away, or take less of something that I like very much.

St. Francis, pray for me!

October 6 — The Sign of the Cross

The Cross reminds us of Jesus dying on it to save us and to help us to get to heaven. Just as our flag of red, white, and blue is a symbol of love for our country, so also the cross is a symbol of our love and respect for God. When I make the sign of the Cross, do I make it with love, and attention? When I see a Cross, do I think of God?

My Jesus, I am sorry for being careless about making the sign of the Cross. I know You died on it to save me. My Jesus Mercy! Now I will make the sign of the Cross and say the words slowly.

October 7 — Feast of the Most Holy Family

Mary is the Mother of Jesus. She is our Mother too. We can pray to Mary. She loves to hear us pray the rosary. She loves to hear us say "Hail Mary!" That is just like telling Mary over and over again. "Mary, I love You!"

I have a rosary. Do I say it with love? Do I show Mary that I love her by taking good care of my rosary?

Dear Blessed Mother, I am sorry if I sometimes played around with my rosary instead of saying it. From now on, I will try to think of you, how kind, loving, and helpful you are.

Thank You, dear Jesus, for giving us such a kind and loving Mother. Jesus and Mary, now I will say one Hail Mary to show You how much I love You.

October 9 — St. Louis Bertrand

St. Louis was not afraid to show other people that he believed in God. He was very kind and helpful especially to the sick. One time many, many people were very sick. He went around to help as many as he could.

Am I kind and loving to the sick? Do I go visit and help them if I can? If I would bring the sick a flower or a pretty card, that would make them very happy. Even if I cannot visit the sick, I can ask Mary to help them. Now say three times, "O Mary, help of the sick, pray for us."

October 10 — St. Paulinus

St. Paulinus was a great leader in the Catholic Church. He told people about God. These people wanted to know more about God. Soon they were baptized and became Catholics.

Thank You, dear Jesus, for letting me be a Catholic. I will

work for You. I will try to tell those who don't know You, about the many beautiful things You have given us to enjoy. I too, want to be a good Catholic leader.

Dear Guardian Angel, remind me to do what is right. Help me to obey my parents and teachers. Holy Guardian Angel, watch over me and protect me. (*three times*)

October 11 — Motherhood of Mary

Mary is the Mother of Jesus. Jesus, as a child like me did everything well for His Mother. When Jesus grew older, He died on the cross for us. Before He died, He told Mary to be our Mother, too. If we love and pray to our Mother Mary, she will help us to go to heaven. The best way to show Mary how much we love her is by obeying and loving our mother at home. My mother at home takes the place of Mother Mary, and whatever I do for my own mother makes Mother Mary happy. How much do I love my mother? Do I help her with the housework? My mother sometimes gets very tired. Do I thank her for what she does for me? Do I thank her for preparing good food, washing my clothes, and helping me to dress?

Little Jesus, teach me to love my mother, so that I can love Your Mother. Today I will say one Hail Mary to Blessed Mother Mary so that she can help me to love and obey my mother. Holy Mary, pray for us.

October 15 — St. Teresa of Avila

St. Teresa loved God very much. She made many sacrifices for people who did not love God. Many times she would say to God, "Dear God, forgive them," "I will offer a sacrifice to You for their sins," or, she would say "Please Jesus, let me love You. Let me suffer for people's sins." St. Teresa never ate meat, and slept on hard boards instead of a soft bed. She did these things for sinners.

My dearest Jesus, help me to love You as St. Teresa did. Give me the grace to make sacrifices for sinners. O Jesus, make me good. (*three times*)

October 17 — St. Margaret Mary

One day as St. Margaret Mary was praying in church, Jesus appeared to her. He asked her to tell other people how much He loves them and how much He wants to be loved. Jesus showed His Sacred Heart to Margaret Mary. He also told her that He would help anyone who made sacrifices and tried not to hurt Him.

Every time I disobey, I hurt Jesus. How many times did I hurt Jesus this day? (*pause*) Jesus, Jesus, I am sorry. Most Sacred Heart of Jesus, have mercy on us. (*three times*)

October 18 — St. Luke

St. Luke was one of Jesus' helpers. He was a very good writer. He wrote down the stories and lessons that Jesus told the people. These stories were put into books. Now we find them in our Catechism. After Jesus died, St. Luke went around to many towns and cities telling the bad people all about Jesus. These people read his books. Many of them became good. St. Luke also loved to color. He made pictures of Blessed Mother the way she really looked when he spoke to her. We have some of his pictures and some of the books that St. Luke wrote.

Thank You, dear God, for giving us St. Luke. Thank You for helping him to write the stories and lessons that You told to the people. Help me, dear Jesus, to do my writing well, so that one day I may help others too. O Jesus, help me with my studying. Help me to write, read, and color well. Today I will be very neat in all my work. I will show others how good God is. Jesus, help me.

October 21 — St. Ursula

St. Ursula loved children very much. She was a teacher. Mothers and fathers sent their boys and girls to her. Ursula taught these children about Jesus and Mary. She taught them how to be good. Later these children were asked to give up their Catholic faith or die. They did not give it up. They were happy to die for Christ. They were stout and strong because they had learned how to love God.

How do I listen to my teacher when she explains? Do I ask God for grace to be strong? My dear Jesus, I am sorry for not doing my best in school. I love You and want to work for You.

St. Ursula, pray for me and help me to love God as you did.

October 22 — Our Guide

My guardian angel is with me all the time. He sees what I do. He goes with me every place I go. He hears what I say. He is happy when I speak kindly and politely to my friends. He likes to walk with me when I go to church or places mother wants me to go.

Do I often think of my guardian angel? Do I call on him to guide me? Holy Guardian Angel, watch over me and protect me.

October 23 — Fall of Adam and Eve

When Adam and Eve lived in Paradise, one day a bad angel, the devil, crawled out of hell and told Adam and Eve not to obey God. They listened to the devil and disobeyed God. God had to punish them. They had to leave Paradise. They had to work very hard. Adam and Eve lost the great gift of sanctifying grace. Heaven was closed for them. But God felt sorry for them and promised a Saviour to come and open heaven for us again.

Am I careful not to commit sin? Do I call on my guardian angel to help me?

Thank You, God, for giving me a guardian angel. I love You, Jesus, and I want to make my angel happy.

October 24 — What God Can Do

God can do all things. He made the sun, the moon, the stars, and the water. He made many things for me to enjoy — the beautiful plants, the animals, and the people who live with me. When I see these beautiful things, do I stop to thank God for these wonderful gifts?

Thank You, God, for creating me, for giving me so many things to enjoy. I will pay You back by loving You and working for You. I will tell others to watch for the beautiful plants and flowers that You make.

October 28 — St. Jude

St. Jude was one of the Apostles of Jesus. He helped Jesus to teach. Jude went to many other places to tell the people about God. He was especially kind to the sick. Am I quiet around the house when someone is sick?

St. Jude, pray for me. Help me to be kind and love God as you did. Now I will say a prayer for a sick person.

October 30 — The Other World

The other world is heaven. It is a place or state where angels and all the saints live. It will be my home one day too. What a beautiful place to be with the Blessed Mother, Jesus, my Guardian Angel, and all the kind people. Am I working to get to heaven?

My dear Guardian Angel, help me to love a good life so that one day I may see the beautiful home of heaven.

October 31 — Death

One day I shall die. If I have been good, my death will be a happy one. But, if I have been bad, death will be sad. To have a happy death I must make friends with my Angel, Mary, and the Poor Souls. I must whisper little prayers to them often during the day so that they are with me at my bedside when I die. How many times did I say a short prayer today?

My Jesus Mercy! (*three times*)

We Visit the Firemen

Taking excursions is an excellent way to provide firsthand experiences which build clear, accurate concepts. The eagerness with which children prepare for and participate in excursions and the enthusiasm which follows experiences of this kind supply sure proof of their interest value.

I set about planning for Fire Prevention Week. With my little class of kindergartners a study of community helpers was begun. This led to the mention of one of our greatest helpers, the fireman. Soon he became a hero and a center of interest. Therefore, we decided to visit a real fire station during Fire Prevention Week.

Sister M. Carmela, R.S.M.

Mt. St. Mary Kindergarten

Manchester, N. H.

Planning the Visit

Preliminary arrangements included the permission from the Sister Principal, the use of the school bus, notes to parents, a call to the fire chief who arranged the time and the date.

Social etiquette was not forgotten in the

planning by the children and the teacher. Specific ways of lining up, boarding the bus, behaving en route, dismounting, behaving at the station, politeness, thanking Fire Chief and helpers, and making the trip back to school were discussed and dramatized before the trip.

It was scarcely necessary to stimulate interest, for the children could hardly wait for the day to come; however, our reading periods for several days included the enjoyment of picture books such as *The First Book of Firemen*, *The Big Book of Real Fire Engines*; besides records, *The Little Red Fire Engine*; songs, *The Fireman*; poems, *My Fire Truck*; and best of all a



At the Fire Station.

visit from a fireman who gave the children a chance to tell what they would like to see when they visited the station.

What We Saw

The great day arrived at last and we were at the fire station. To the children the building looked like a large house except that the whole front was made of garage doors. We noticed how clean it was both inside and out.

The fire chief met us at the door to serve as our guide throughout the trip. He pointed out and explained in clear simple language interesting features of the equipment, such as the use of the inhalator; various types of oxygen masks; life boat and correlated equipment; alarm room; tape recorder; signal given by an incoming alarm; fireman's helmet and boots; brass poles; chief's car; and various kinds of engines. He gave reasons for backing engines into the station so that they will face forward in order to save time when an alarm rings. They hurry because time is important in putting out a fire. The pump engine and other equipment are usually painted bright red because red means "Danger."

Firemen Demonstrate

One of the most outstanding features which was explained in simple language and held the children with rapt attention was the demonstration of the Aerial Truck commonly called the hook-and-ladder truck. The chief gave orders to have the

truck driven out into the large driveway in order to allow ample space for demonstrating. The truck being as long as four passenger cars required two drivers. The fireman in the back sits in what is called the tiller seat to steer the rear wheels. Without this tiller man it would be difficult for the truck to get around corners. Co-operation on this man's part is all important. Here the children observed the necessity of team work, co-operation, and prompt obedience.

The aerial truck has red warning lights all around it complete with siren and bell which the fireman rings on the way to the fire. This equipment and others such as the life net and safety belts were demonstrated and the use of each explained in simple language to the children. The outstanding feature on this truck of course is the number of ladder extensions and a bed ladder. The chief ordered the ladders raised to sixty feet and then to ninety feet. The entire bottom of the ladder rests on a platform which can be turned around in any direction. Several firemen were there and promptly carried out each direction given by the chief; such as, raising the height; locking oneself in by means of his leg and safety belt; changing position of ladder and replacing men on the ladder. When the truck was backed into the station once again the chief called attention to the importance and necessity of each driver. The man in the tiller seat is responsible for the back end of the truck and gets that end in first. It required

skill and the children sensed the accomplishment when success was his upon the first try. All spontaneously clapped hands for their friend, helper, and hero, the fireman. The children's faces and eyes were shining with joy, excitement, and a sense of accomplishment as they waved their good-by and thanks to the chief and group of firemen when mounting the bus.

Follow-Up Work

The activities following the excursion to the station included discussions, dramatizations, creative drawing, construction work, and group projects. Letters of thanks were dictated by the children, and sent to the fire chief and assistants. Some of the follow-up work consisted of a fire booklet involving cutting, pasting, and matching; creative drawing—"What I Saw at the Station"; oral composition—"What I Liked Best"; construction work in groups—built a fire station with large blocks.

Our Accomplishments

The social development of the children had been furthered by this trip with all that it included. Among these results perhaps some of the most worthwhile were:

1. Learning to react in the socially approved manner.
2. Increasing participation in group planning and responsibility.
3. Learning to be considerate of other children and adults: (a) taking turns, (b) understanding priority rights in use of common toys and equipment.
4. Learning that *Obedience* is not just for little children.
5. Learning and observing prompt obedience, neatness, co-operation, etc., from a hero, the fireman.

In evaluating any interesting project of a class of kindergarten children, consideration must be given to such factors as the contributions that the experience has made to the social concepts of the children; the universality of interest; the opportunities offered for individual and group work in different forms of expression, several of which have already been mentioned in the activities which followed our excursion. None of these worthwhile results was missing during or subsequent to our trip to the fire station. It was a pleasant and worthwhile experience for me and for the little kindergartners.

RELIGIOUS ORDERS

Maryknoll Membership Grows

There are now 2822 Maryknoll priests and Sisters, according to the annual check of personnel statistics. The Maryknoll Fathers number 1603 and Maryknoll Sisters total 1219.

Definitions and Educational Terminology

EDUCATIONAL ADMINISTRATION

"Educational administration may be defined as that branch of study which deals not only with the provision of personnel, courses of study, material, equipment, and financial support necessary for the instruction of pupils and the conduct of related activities, but with the proper organization of these essential elements in the educational process and the direction and control of their maintenance and operation. It should not be forgotten, however that the ultimate aim of education is the training of children and not the development of organization and control for their own sake. Administration exists to facilitate instruction and effective instruction is dependent on it" (Graves, *The Administration of American Education*).

Merit System

"A 'merit' system is one in which personnel actions are made on the basis of qualifications and fitness without reference to political or other preference; it is usually established by law or administrative action and is operated under written rules and regulations which provide for wide recruitment of persons, job classification, salary schedule with stated rates and range, promotion, retirement advantages, etc."

Legislative Power

The legislative function in the American system of government is the law making and policy making function. A legislative body sitting as a board of directors will make the following determinations:

1. The activities to be performed.
2. The agencies and organizations to perform these activities.
3. The personnel of such agencies.
4. The rules and procedures guiding the activity.
5. The amount of money available for the activities.
6. The means or the supervision and control of the agencies and organization to see that legislative purpose is carried out.

In actual legislation, the legislature may prescribe these determinations precisely and in detail, or as is most likely, it will state the broad policies, outline the organization in general, and leave to executive and administrative discretion the organization and operation with responsibility for economy and efficiency. These determinations are in principle the duties of city boards of education and of state boards of education to the extent that they are regulatory rather than solely operating agencies.

Organization

Organization is the process of setting

Edward A. Fitzpatrick

up the means of achieving an end or purpose in its best form with the least waste, and the least expenditure and best utilization of the energies of men, of materials, and of ways or methods of doing things. In a school system this would mean the setting up of schools with principals and teachers, a course of study and time schedule, the determination of what children will attend by districts, the necessary textbooks, supplies, and equipment, and provision for a general oversight and immediate supervision, rules, and regulations for the whole setup, all for the single purpose of giving the child the best possible schooling in the situation.

Line and Staff Organization

The line organization is made up of the personnel who actually do the work of the school system, particularly the teachers, but also the principals, supervisors, and superintendents. Staff officers are those who are engaged as specialists whose function is advising or producing the necessary and related knowledge for judgment and action. The personnel of the bureaus of research and reference, the statisticians, the curriculum consultants, and members of the psychiatric or health service are staff officers.

Board of Education's Function

In accordance with the definition of legislative power (q.v.) the function of a board of education is thus defined within the framework of the delegation of power by the State. A board should pass on all general policies and on major plans and programs; it should give its superintendent such freedom as it judges to be a wise risk in view of his ability and integrity, the probable attitude of the public, the number of assistants provided, and the demands of efficiency; it should use its executive to help formulate policies and plans but should assume full responsibility for their enactment and, finally, it should ascertain whether its policies are being made effective.

Bureaucracy

As a descriptive term, bureaucracy means carrying on the business of government by bureaus or by organization units of any other name or names; as a critical term, it means the carrying on of government in a routine indifferent manner, or in an officious, rigid, formal manner, forgetting the public service end of government, or carrying it on in their own interests. Government, including school officials long entrenched, tends to develop

the critical aspects of bureaucracy and to abuse the powers of office.

The Jehovah Complex

As used by Samuel P. Capen, while Chancellor of the University of Buffalo, he described it: "an indisposition to confer with associates before arriving at decisions, impatience with opposition, the delusion of infallibility, an increasing virulent dictatorial tendency, ostentation, and a repulsive personal vanity" (Samuel P. Capen, *Management of Universities*, p. 19).

Organization Units

Prior to the beginning of the middle of the nineteenth century, education in the U. S. had invented or adopted the following organizational units: the primary school, the grammar school, the academy or the high school, the college and the university. The later development of nursery school and kindergarten is not connected with the history of the dame school and the infant school which preceded them. The customary division of American education has been into elementary, secondary, and higher education. The functions as distinct from the organization of these divisions of education are described under each of these names.

In the contemporary picture there are two institutions that were developed preparatory to the elementary school:

1. The kindergarten came first to take care of children 4 to 6 years of age by social activities and play, avoiding the formal instructions of the elementary school.

2. The nursery school to take care of children 2 to 4 years of age by social and group activities rather than formal instruction.

Organization Units — Elementary Education

Elementary education, though in its historic development it indicated the division between primary and grammar grades, has actually been grouped, in teacher training institutions for example, into three units: the primary, the intermediate, and the grammar grades.

The purpose of the *primary* school is to help the student master the basic tools of learning (reading, writing, and arithmetic — and in colonial days and in the early national days, religion) and occupied the child six to eight years of age (grades 1, 2, and 3).

The *intermediate* school (grades 4, 5, and 6) continued the tool subjects and helped the child during his 9th, 10th, and 11th years of age to a wider knowledge of history, geography, social science, music, and art.

The *grammar* school, or grades 7 and 8, was the culmination of the traditional eight grades of elementary school and continued the work of the intermediate grades. Before the setting aside of the intermediate grades, the grammar grades began with the fourth or fifth grades.

In the more recent development, these 7th and 8th grades have been organized with one or more of the high school years to constitute the junior high school.

Organization Units — Secondary Education

The high school had been for a long period a four-year school based on an elementary education of 8 years — rarely 7 years. This was the *traditional high school*. Beginning in the last decade of the nineteenth century, when the high school had replaced the academy, it was decided to include the years from puberty (12 yrs. old) to 20 years with the high school. The following institutions developed side by side.

The *traditional four-year-high school* (ages 14 to 18) upon the completion of which a student received a high school diploma.

The *junior high school* including ages from 12 to 15 or 16, reorganizing usually the 7th and 8th grades of the older elementary school on a departmental basis and continuing the instruction in the more logical organization into the older secondary school period.

Separate *senior high schools* were organized on the basis of the junior high school and most usually containing the junior (eleventh school year) and the senior year (twelfth year) of the traditional high school resulting in a high school diploma.

A *junior-senior high school* includes the work of the 7th to the 12th school year in its six-year organization also resulting in a high school diploma.

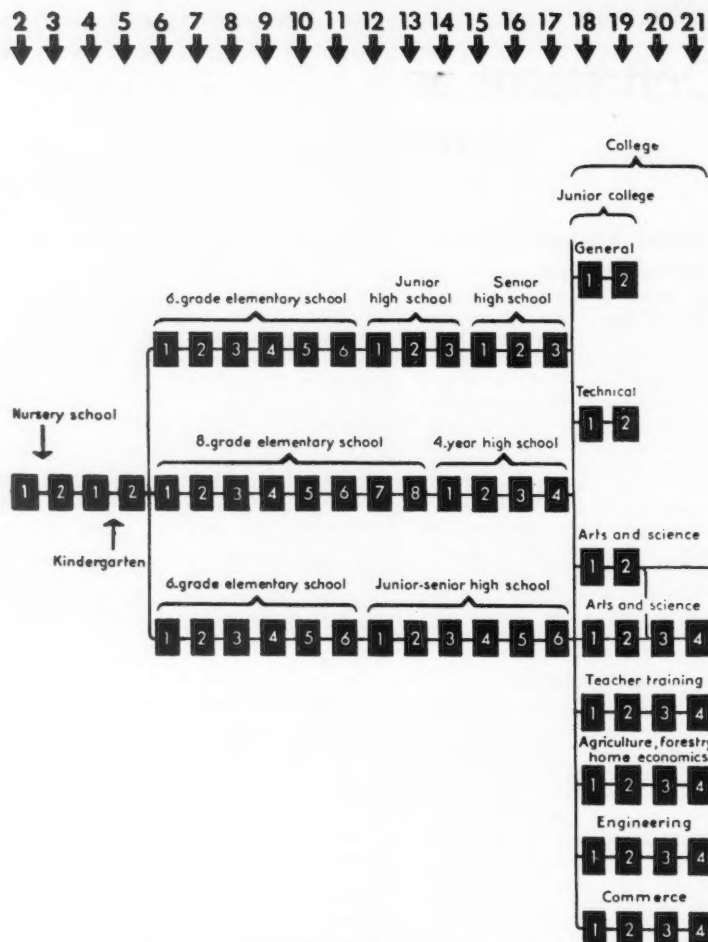
The *junior-college*, now set up as a separate institution, including the freshman (the first college year) and the sophomore (the second college year) of the traditional college course (the 13th and 14th school year).

Organization — Higher Education

Higher education has three main divisions, the *college*, the *graduate school*, and the *professional schools*. The actual institutions called universities include all three types of institutions, though the term is distinctively applied to the graduate school dedicated to the advancement of knowledge. The junior college, indicating the uncertainty of where it belongs, is sometimes included in secondary schools, and sometimes in higher education.

The *four-year college*, including the 13th to the 17th school years (ages 14 to 18) based on high school graduation with at least a specific minimum of academic courses, is still an institution of general or liberal education with increasing emphasis on vocational or professional training. Students from junior colleges are admitted to the four-year college depending on the amount and quality of their work with a maximum of two years advance standing. At the satisfactory conclusion of the 4-year program the student receives one of the numerous baccalaureate degrees, of which the historically most important is the B.A. degree.

The *professional schools* are training schools for the various professions in *law*, *medicine*, *dentistry*, etc. These are frequently organized as separate units, based on various academic foundations, high school graduation, two years professional program, and college graduation, though under a general university organization. In the U. S. separately organized professional



The organization of education in the United States (From *The World Survey of Education*, published by UNESCO).

schools, passing out of their commercial phase, are now unusual. Separate technical schools on a high level have been developed in *engineering*, notably the Massachusetts Institute of Technology and the California Institute of Technology.

Distinctive professional degrees are given upon graduation from a professional school, for example, the M.D. (Doctor of Medicine) in medicine, and the D.D.S. (Doctor of Dental Surgery) in dentistry, and several degrees in law, the LL.B. (Bachelor of Laws), and the loosely used J.D. (Doctor of Jurisprudence). *Theological semi-*

naries are usually independent institutions.

The graduate school dedicated to the training of scholars and the advancement of knowledge is the distinctive part of a university and is based on graduation from a college. It occupies the school years beyond the 16th. Its minimum requirements are one year for the degree of Master of Arts or Master of Science and the three years, the highest academic award, the degree of Doctor of Philosophy. The D.Sc. (Doctor of Science) is sometimes granted as an earned degree on the same basis as the Ph.D.

Curriculum Lacking Religion Course Labeled Undemocratic

Religion is part of the American heritage and as such should be taught in public schools, Rev. Joseph F. Costanzo, S. J., said recently in a lecture at Spring Hill College, Mobile, Alabama. "It is impossible to take religion out of American history, Father Costanzo explained, "for our most treasured documents are filled with theological terms such as all men "are endowed by their Creator with inalienable rights." "A purely secular education belongs in a purely secular state," he continued. "America is not a purely secular state. Our democracy is founded on a system of ethical values. Religion has been fundamental in this country from the beginning."

Alumnus Wills \$225,000

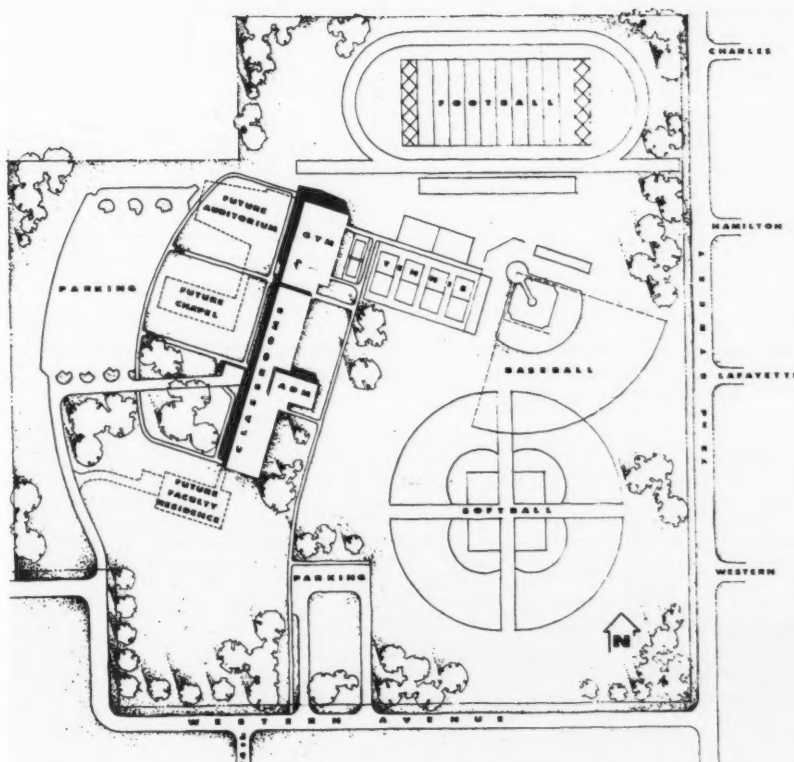
The University of Notre Dame recently received a bequest of \$225,000 from the late Dr. Albert F. Zahm, pioneer aeronautical scientist and inventor. Dr. Zahm, who died in the campus infirmary July 24, 1954, at the age of 92, was a Notre Dame alumnus and the recipient of the university's Laetare Medal in 1925.

An 1883 graduate, Dr. Zahm is credited with building the world's first wind tunnel while still a student on the campus. During his long career, he contributed greatly to the development of aviation with his invention of the three-torque control for airplanes, the wire tensometer, the vectograph protractor, the three component anemograph, aerodynamic balances and other devices.



Creighton University High School at Omaha, Nebraska. Designed by Architect James E. Loftus, A.I.A., of Omaha. The picture is from the architect's drawing of the east (front) of the academic building with the administration and library wing in the middle and the gymnasium wing at the left (north).

Creighton University High School Under Construction at Omaha, Nebraska



Plot plan of the 35-acre site for the new Creighton University High School, on the western edge of Omaha, Nebr. Classroom building with administration-library and gymnasium wings is now under construction.

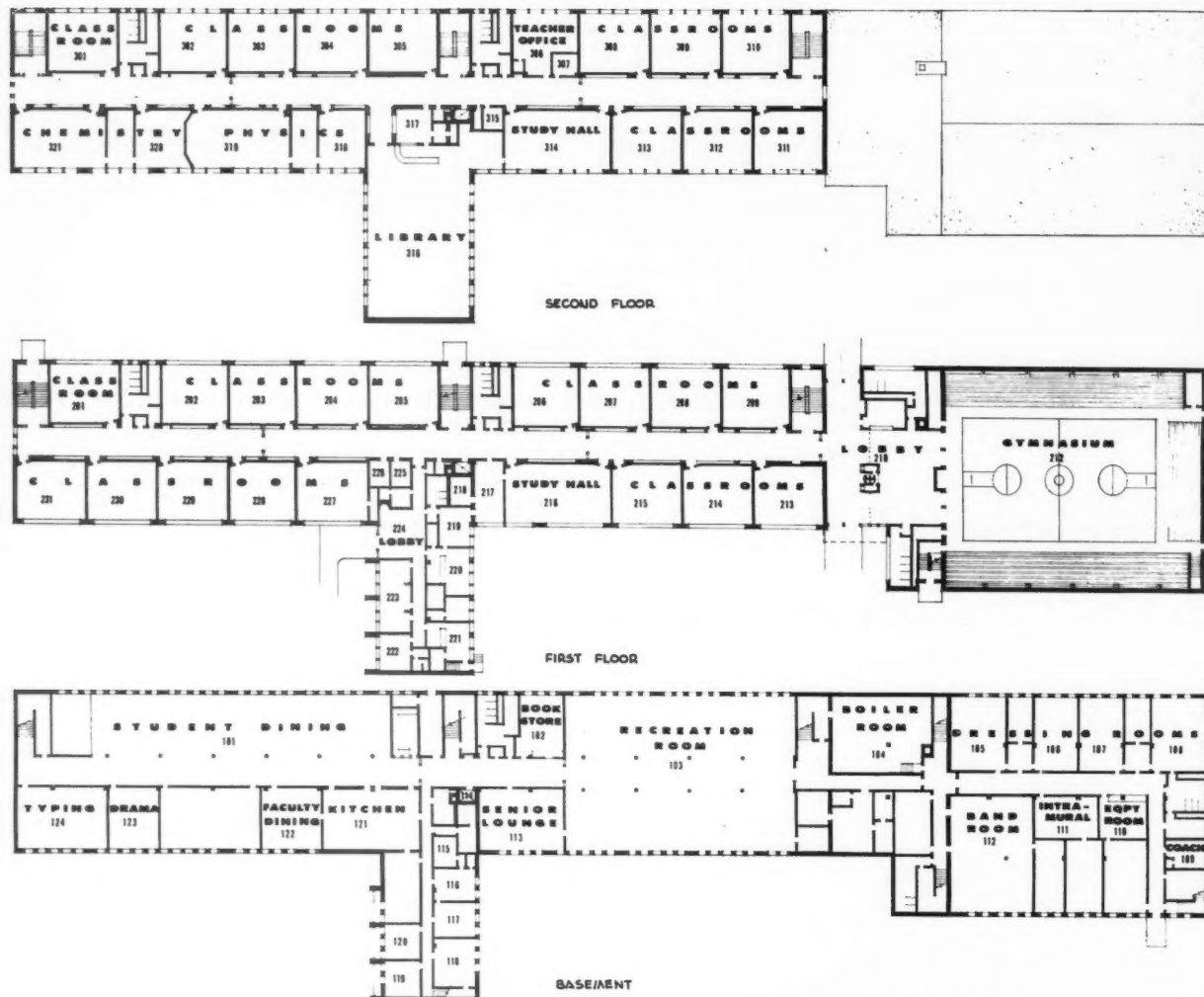
With the completion in April, 1958, of the main building on a 35-acre site at the western edge of Omaha, the Creighton University High School facilities will be separated from the university campus by a distance of several miles.

The new building, designed by James E. Loftus, A.I.A., is 523 feet from north to south. The gymnasium is at the north end near the football field. Projecting from the middle of the building on the east is the administration wing with the library above it.

The academic building has two floors with a full basement housing a dining room, playroom, kitchen, activity rooms, senior lounge, and storage rooms. The entire basement has natural light and ventilation, since its ceiling is five feet above grade on the west and two feet above grade on the east. The gymnasium will seat 2000 persons.

Footings, foundation, and floors are of reinforced concrete. The roof is of steel bar joists supported by steel beams. Floors generally are of asphalt tile except that all corridors, stairways, and student dining room have terrazzo floors. Toilet rooms have quarry tile floors. Ceilings are finished with acoustical plaster. Corridors and classrooms have glazed tile wainscot. Above this is painted lightweight cement block.

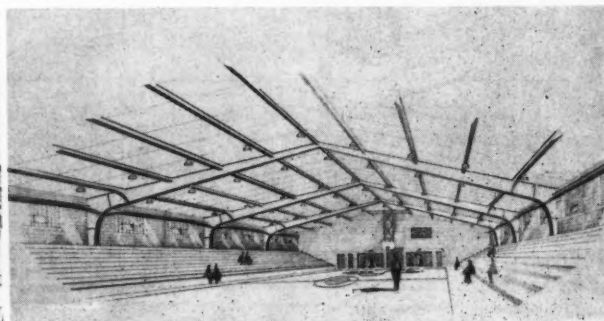
The Creighton University High School, Omaha, Nebraska



Floor plans of the academic, administrative, and gymnasium building of the new Creighton University High School. Designed by James E. Loftus, Architect, Omaha, Nebr.



The administration-library wing on the east of the academic building. Offices are on the first floor; library on the second floor; and other rooms in the basement. Main entrance is in the corner where the wing adjoins the main building.



Interior of the gymnasium. Entrance lobby separates the gymnasium from the academic part of the building. The football field is to the north; tennis court and baseball diamond is to the east.

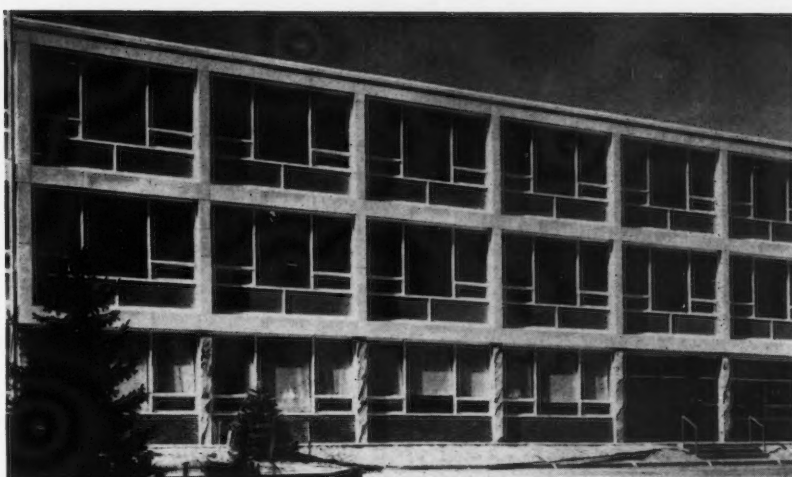
St. Pius X Elementary School, Omaha, Nebraska

A Steel and Concrete Building Erected at Low Cost

St. Pius X School at Omaha, Neb., is a modern, 19-classroom, three-story, curtain-wall structure erected at a cost of \$414,426 or \$10.85 per square foot. Alex Weinstein of the architectural firm of Steele, Sandham, and Steele, of Omaha, one of the architects, says that many schools recently built in the vicinity cost \$15 or \$16 or more per square foot. He attributes the saving to "regularity of design and use of prefabricated materials in outside walls."

The steel-frame building is covered on the outside by veneer-type panels of porcelain enamel furnished by the Ingram-Ricardson Company of Beaver Falls, Pa.

Ninety-six of the panels consist of 16-gauge steel porcelain enameled face, a one-inch Fiberglas core with air space, a



This new St. Pius X Elementary School at Omaha, Neb., is finished outside with enameled steel panels and a small amount of brick at the ground level. It was designed by Steele, Sandham, and Steele, architects of Omaha, at a cost of \$10.85 per square foot.

16-gauge galvanized steel back, and the entire panel sealed with a vinyl gasket. The other 473 panels are of enameled steel, attached to the concrete beams and columns by clips.

The insulated wall panels and the window glass were set in rolled steel window

frames prefabricated, to the architect's specifications.

The simplified floor plan and the sparing use of brick contributed to the low cost. The classrooms are usually of nearly identical design of a uniform size of 30 by 26 feet.

Catholic Education News

Sister Formation Workshop

Midwest Sister Conference Explores Possibilities of Adapting Everett Master Curriculum to Local Situations

Administrative officials and heads of colleges of 95 religious congregations of women in 19 states and Canada considered the curriculum program for the training of young nuns drawn up last summer by a group of experts in Everett, Wash. and discussed possibilities of adapting it to local conditions, at a 3-day workshop, August 26-28, at Mount Mary College, Milwaukee, Wis.

Their discussions were part of a meeting of the Midwest Regional Section of the Sister-Formation Conference of the college and university department of the National Catholic Educational Association. Sharing resources in Sister education was also a consideration of this year's meeting.

Participants viewed with favor the over-all Everett plan which emphasizes liberal education over method training and would enable young nun teachers, nurses, social workers, and catechists to be given basically the same liberal arts formation. Specialization would be relegated to the last quarter of the 5-year program.

Because it is a "master plan," the Everett curriculum lends itself to adaptation to local circumstances. Community heads tried to envisage possibilities for their Sisters, suggested improvements, and noted omissions. They gave unqualified approval to the general objectives designed to develop the Sister as a person, and highly approved the concentration of specialization in the last quarter.

By way of sharing resources, geographical groups explored the possibility of, and in some cases devised means for interchange of college instructors and of specially prepared experts in various fields, circulation of lists of their outstanding speakers and programs, establishing houses of studies on college campuses so that Sisters of smaller congregations might enjoy community life while pursuing their studies away from the mother house. Most of the groups drew up plans for regular local meetings to further the work of the Sister-Formation movement.

A panel of priests, under the chairmanship of the Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee archdiocesan superintendent of schools, opened the sessions Monday evening by a discussion of New Horizons in Sister Formation. Viewing the world of the next 10 years, Father Francis J. Corley, S.J., of the Institute of Social Order, St. Louis, Mo., noted the principal social and technological changes likely to ensue and pointed out their significance in Sister education. He empha-

sized the responsibility of being informed both of the facts and of Catholic social principles in order to develop sound judgments.

"The school must be aware of the needs of the community it serves," Father Edward J. Drummond, S.J., vice-president of Marquette University, told the gathering. "These relations," he added, "are a 2-way process: each must learn the desires and needs of the other party. We have a mandate to tell our purpose honestly."

The impact on Sister Formation in the immediate years ahead of various "new movements" in the Church in recent years was discussed by the Rt. Rev. Msgr. Frank M. Schneider, rector of St. Francis Major Seminary, Milwaukee.

Key speaker of the conference, Sister Mary Emil, I.H.M., Detroit Mich., chairman of the National Sister-Formation Committee, described the setup of the Everett workshop, financed by a grant of the Ford Foundation, then summarized the 14 points of the plan there worked out, at the morning session, August 27. Congregations using this master plan, she noted, would work out their own curriculum details, but its use would inevitably result in the upgrading of the training of teachers, social workers, nurses, and catechists.

Members of three religious orders, each a master in the field, suggested means of teaching mental prayer for young religious. Father

Louis E. Riedel, rector of St. Francis Minor Seminary, acted as chairman of the discussion and of the question period following. Members of the panel were Father Anthony A. Norton, O.P., prior, St. Rose of Lima priory, Dubuque, Iowa; Father William McNamara, O.C.D., editor of the magazine *Spiritual Life*, and Father Gabriel Diefenbach, O.F.M.Cap., St. Francis of Assisi, Milwaukee.

A comparison of the growing Sister-Formation movement in America with similar movements abroad was made by Sister Mary Emmanuel, O.S.F., vice-chairman of the national committee, who spent a year in Europe visiting more than a hundred religious communities of women, chiefly in France, Italy, and Germany. Problems of European Sisters, faced with anticlericalism, a completely different educational system, governmental pressures and strictures, differ vastly from those in North America, she observed. But there, as here, the tendency to organize into strong federations for mutual aid is strong.

Installed at the final session were next year's

officers: Sister Mary Justine, R.S.M., dean, Mount Mercy college, Detroit, chairman; Sister Rosarita, S.C., assistant general, Mount St. Joseph, Ohio, vice-chairman; Sister Rose Dominic, S.C.L., dean, graduate school, St. Mary College, Leavenworth, Kans., secretary. Mother Mary Florence S.L., Loretto, Ky., will head the planning committee for next year's midwest meeting whose theme will be The Juniorate.

Twenty Sisters representing 410 communities totaling 154,000 members in the United States, met on the Mount Mary college campus in Milwaukee, August 28-30, to draw up plans for regional Sister-Formation conferences to be held in the coming year. They elected Mother M. Philothea, provincial superior, Sisters of Charity of Providence, Seattle, Wash., as national chairman. Other officers elected were Mother Rose Elizabeth, C.S.C., president emeritus, Dunbarton college, Washington, D. C., vice chairman and Sister Mary Emil, I.H.M., Marygrove college, Detroit, executive secretary.

from sin. "Of course," Father Dominic declared, "after God foresaw sin and man's need of redemption, He willed this same Christ also as Redeemer, to work out our salvation; but even this was willed primarily for Christ's own greater glory, and only secondarily for man's glory."

Mary in the Franciscan School

Father Kilian Lynch, O.F.M., of the Franciscan Institute, St. Bonaventure, N. Y., read a paper on the place of Mary, the Virgin Mother of Christ, in the theological thought of the Franciscan school. Father Kilian showed by quotations from various Franciscan theologians down through the centuries that the Franciscan school has always taught that the Blessed Mother was chosen and intended in the divine plans before all creatures, as the Virgin Mother of the Incarnate Word, most intimately associated with Him in all His mysteries, and that all her other privileges and titles follow from this divine choice of her as the first predestined one.

Father Berard Marthaler, O.F.M.Conv., of Assumption Seminary, Chaska, Minn., read the next paper on "St. Bonaventure's Concept of Original Justice," in which he pointed out how St. Bonaventure contributed to the deeper understanding of the condition of our first parents and the nature of original sin as "the culpable absence of original justice."

The final paper of the Wednesday session was given by Father Aidan Mullaney, T.O.R., of Philadelphia, Pa. Father Aidan set forth the theological tradition in the Franciscan Order concerning the infused supernatural virtues. This tradition, Father Aidan declared, "emphasizes the super eminence of the infused virtue of charity, maintaining that charity is capable of ordinating the acquired virtues (prudence, justice, fortitude, and temperance) to the supernatural end of man, and thus entirely supernaturalizing the virtues acquired by our own industry." In his comment on Father Aidan's paper, Father Leonard Paskert, O.F.M. (Cleveland, Ohio) called attention to the pastoral implications of this teaching of the Franciscan School.

Theology of the Sacraments

Four papers were given at the closing session of the Conference on Thursday. Father Ernest Latko, O.F.M., of Christ the King Seminary, West Chicago, Ill., dealt with "The Franciscan Contribution to the Theology of the Sacraments." "The contributions of the many Franciscan writers in this field," Father Ernest declared, "have been monumental." He quoted many passages illustrating this statement from the great medieval Franciscan doctors, Alexander of Hales, St. Bonaventure, and John Duns Scotus.

(Continued on page 24A)

Franciscan Friars Discuss Applied Theology for Laity

Some fifty Franciscan friars were present for the opening session of the Franciscan Educational Conference. The convention was held at Our Lady of Angels Retreat House in Saginaw, Mich., August 20-22, as part of the centennial celebration commemorating the coming of the Capuchins to America in October, 1857.

In his opening address, entitled "The Concept of Franciscan Theology," Rev. Maurice Grawjewski, O.F.M., of West Chicago, Ill., president of the F.E.C., discussed the need to stress the Franciscan approach to sacred theology. He also pointed out the various contributions of the Franciscans to the history and development of theology.

The Primacy of Charity

Among the characteristics of the Franciscan approach to theology Father Maurice listed: the Primacy of Charity, Christocentricity (the fact that Christ is the Center of Creation), and the practical and social role of theology in our daily life.

All of the other papers read and discussed at the meeting developed various aspects of the Franciscan Theological Synthesis, a project sponsored by the conference for the purpose of furthering publication of textbooks and studies emphasizing the Franciscan approach to theology.

Rev. Irenaeus Herscher, O.F.M.

Librarian

St. Bonaventure University

The Lovableness of God

Opening the session on August 21, Father Cyril Shircel, O.F.M., of St. Mary's Seminary, Lemont, Ill., delivered a paper on "The One and Triune God." Father Cyril declared: "Revelation and theology are destined to make known to us the lovableness of God, who is our end and goal. In this approach, theology is not dry intellectual speculation, but becomes truly inspirational."

Father Dominic Unger, O.F.M.Cap., of the Capuchin College, Washington, D. C., read a paper on "The Final Cause of the Incarnation," in which he set forth the common view of the Franciscan school since Duns Scotus that in the present economy of salvation God willed Christ first among all the beings of the universe, and that consequently the existence of Christ is not conditioned by any creature or by man's need of redemption



The annual National Franciscan Educational Conference was held, August 20-22, at Our Lady of Angels Retreat House in Saginaw, Mich. The conference, this year, commemorated the centennial of the coming of the Capuchins (one branch of the Franciscans) to America in October of 1857.

Catholic Education News

FRANCISCAN EDUCATIONAL MEETING

(Continued from page 280)

Father Juniper Cummings, O.F.M.Conv., of Assumption Seminary, Chaska, Minn., developed the Franciscan approach to the theology of grace under the title, "The Theology of Love—A Study in Grace." Among other points, Father Juniper emphasized the wealth of Franciscana, or Franciscan bibliography, on the subject of divine grace and many other theological subjects, available in this country, especially at St. Bonaventure University, St. Bonaventure, N. Y. "This century-old institution," Father Juniper said, "retains a spirit of Franciscan liberty and a fraternal atmosphere that is conducive to scholarly work."

Father Gregory Grabka, of St. Hyacinth's Seminary, Granby, Mass., read the next paper on "The Treatment of the Mystical Body." Father Gregory pointed out that the teaching of the great Franciscan masters on Christ the end of all creation is at the same time the doctrine of the primacy of the whole Christ, the head and members in the Church. "By one and the same decree with the Incarnation of the only-begotten Son," Father Gregory stated, "God pre-ordained the Mystical Body of Christ. The entire divine economy regarding creation is centered in the Whole Christ, Christ the Head and the Church, His Body. To separate Christ from the Church, or the Church from Christ, in the divine place, is to do away with the mystery of the Incarnation; it is to dissolve the unity which was God's purpose in creation."

Return of Man to God

The final paper of the Conference was delivered by Father Germain Williams, O.F.M.-Conv., of St. Anthony-on-Hudson, Rensselaer, N. Y., on the subject "The Last Things: The Return of Man to God." Father Germain pointed out how the primacy of love, characteristic of the Franciscan teachers, preachers, etc., climax in the teaching of the Franciscan School on the nature of man's eternal beatitude, the attainment of God through love.

Officers and Activities

At the meeting of the Commission for the Theological Synthesis, sponsored by the Conference, two new members were elected: Father Geoffrey Bridges, O.F.M., of San Luis Rey, Calif., and Father Walter Bedard, O.F.M., of Canada. Three meetings were planned during the course of the coming year. It was announced that all outlines for the Franciscan Theological Synthesis are to be completed by Easter, 1958, when the Commission will meet at Loretto, Pa.

The Library Section reported the progress made on the various projects it has undertaken. The list of Franciscan Subject Headings has been completed and will soon be made available. The Section is sponsoring an indexing of the Reports of the Franciscan Educational Conference and of Franciscan Studies. It also proposed to inaugurate a review service for Franciscan librarians on works dealing with Franciscan subjects. The following officers were elected for the term 1957-60: Rev. Vincent Diekmann, O.F.M., of Oldenburg, Ind., chairman; Rev. Donald Wiest, O.F.M.Cap., Marathon, Wis., vice-chairman; Rev. Donald Bilinski, O.F.M., Pulaski, Wis., secretary-treasurer.

Officers of the Franciscan Educational Conference re-elected are: president, Rev. Maurice Grawjewski, O.F.M., of Christ the King Seminary, West Chicago, Ill.; vice-president, Rev. Aidan M. Carr, O.F.M.Conv., St. Anthony on-the-Hudson, Rensselaer, N. Y.; secretary, Rev. Sebastian Miklas, O.F.M.Cap.; and treasurer, Rev. Irenaeus Herscher.

AD MULTOS ANNOS

★ REV. DAVID A. SHYNE, S.J., long-time moderator of athletics at Creighton University, recently celebrated his 50th anniversary as a Jesuit.

★ REV. LOUIS G. WEITZMAN, S.J., well-known university professor who has been conducting retreats in the U. S. and Canada for the past three years, celebrated his golden jubilee as a religious on August 31.

★ Two School Sisters of Notre Dame recently celebrated their 70th anniversaries as nuns. They are: SISTER OBDULIA and SISTER BARBARA. Sister Obdulia, who is 92 years old, served as a housekeeper for her fellow Sisters at nine missions in five states and in Canada. She is now retired and resides at the motherhouse in Milwaukee. Sister Barbara is 91 years old. She taught music for more than 60 years but now has lost her eyesight. She lives in retirement at Elm Grove, Wis.

HONORS AND APPOINTMENTS

Cardinal Newman Award

CARLTON J. H. HAYES, author, professor of history at Columbia University, former U. S. ambassador to Spain, a noted convert to the Catholic Faith, has been selected to receive the eighth annual Cardinal Newman Award, given by the John Henry Newman Honorary Society.

Author Honored

MRS. HELEN WALKER HOMAN, noted Catholic author and former executive secretary of the Catholic Press Association, received an honorary degree of doctor of letters from St. Bonaventure University, at the 97th commencement.

Bishop O'Connor Receives Italian Award

BISHOP MARTIN J. O'CONNOR, rector of the North American College, Rome, Italy, has been awarded one of Italy's highest decorations; he has been named Grand Officer of the Order of Merit of the Italian Republic. The Italian embassy at the Vatican in announcing the award said that the Bishop was being honored for his "notable contribution to the city of Rome" by his outstanding leadership as rector of the North American college for the past 10 years.

Bishop O'Connor, the eleventh rector of the North American College since its founding in 1859, was assigned to the post in 1946.

Marquette Education Department Head

DAVID E. WILLIS, PH.D., associate professor of education at the State College of Washington was named director of Marquette University's education department, succeeding John P. Treacy. Dr. Willis is a graduate of Wichita University and of Columbia University Teachers' College, where he received a doctorate in 1948. He is the author of two books on teacher education.

New University Position

REV. JOSEPH E. HOGAN, C.M., was named to the new post of executive vice-president of St. John's University, Brooklyn, N. Y. He will continue as head of the graduate school. Father Hogan, a native of Troy, N. Y., holds a Ph.D. from the Catholic University. He formerly taught at Niagara University and at the Mary Immaculate Seminary, Northampton, Pa.

Missionary Gets College Post

REV. FRANCIS CLOUGHERTY, O.S.B., who went to China in 1920 to become chancellor of the University of Peking, has been named vice-president for development and public relations at St. Procopius College, Lisle, Ill. Since his return to this country in 1946 Father Clougherty has been director of the Newman Club and Catholic Student Center at the University of Georgia, Athens, Ga. His work in China won him the Order of the Auspicious Star, the highest possible for a foreigner, from Generalissimo Chiang-Kai-shek.

Community School Supervisor

SISTER M. BARBARA WEBKEN is the new community supervisor of schools for the Sisters of the Precious Blood, Dayton, Ohio. She has charge of all the order's elementary and high schools in Ohio, Indiana, Virginia, Missouri, Colorado, Arizona, and California.

Fellowship Corp. Board Member

The president of the University of Notre Dame has been named to the board of directors of a new multi-million dollar fund for the postgraduate teaching of future college teachers. REV. THEODORE M. HESBURGH, C.S.C., is one of 14 leading educators and businessmen chosen to direct the National Woodrow Wilson Fellowship Corporation, financed by a \$24,500,000 grant from the Ford Foundation.

Theology Society Officers

REV. JOHN F. SWEENEY, S.J., of Woodstock College, Md., was elected president of the Catholic Theological Society of America at the 12th annual convention held in Philadelphia. Other officers chosen were: Rev. Richard T. Doherty, professor at St. Paul Seminary, St. Paul, Minn., vice-president; Rev. Aloysius McDonough, C.P., of the Sign, Union City, N. J., secretary; and Rev. James E. Rea, chaplain at Columbia University, New York City, treasurer.

Rosemont College President

MOTHER MARY AIDAN of the Sisters of the Holy Child Jesus has been named president of Rosemont College for Women, Rosemont, Pa. She succeeds MOTHER MARY CHRYSOSTOM, who held the post for five years and has been transferred to Waukegan, Ill. Mother Mary Aidan had been superior of Annunciation parochial school, Washington, D. C., since 1954.

DePaul Education Chairman

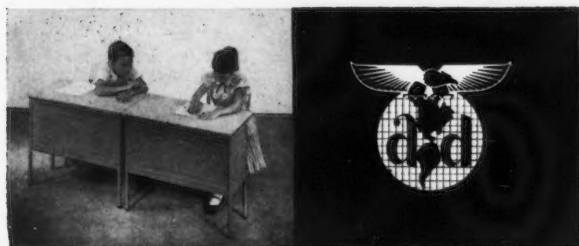
DR. URBAN H. FLEECE, former education department chairman at the Catholic University of America, has been appointed chairman of the education department at DePaul University, Chicago, Ill. He comes to DePaul following service as associate secretary of the

(Continued on page 26A)



IDEAL WORKING CONDITIONS

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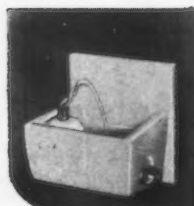
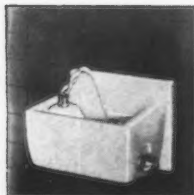
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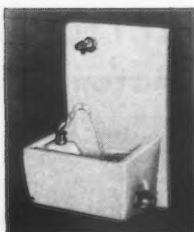
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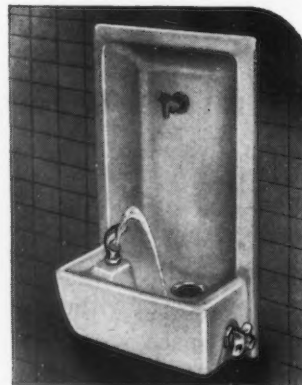
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Catholic Education News

(Continued from page 24A)

college and university department of the National Catholic Educational Association in Washington. Dr. Fleege's background also includes service as educational and cultural relations advisor in the State Department's re-education program in Germany, and as chief of the UNESCO technical assistance mission to the Philippines in 1955 and 1956.

REQUIESCANT IN PACE

● **MSGR. RONALD A. KNOX**, who became well known for his translation of the Bible and other writings, died in Mells, England, on August 24 at the age of 69. Msgr. Knox, the son of an Anglican Bishop was at one time a Church of England clergyman. He embraced the Catholic Faith in 1917.

His writings ranged from detective stories to theological studies. While a student at Oxford, he was labeled "the wittiest young man in England." His translations of the Old and New Testaments which the Bishops entrusted to him in 1939, took him the better part of 10 years to complete. They were the first authorized Catholic versions in England since the Douay edition of the sixteenth century and Bishop Challoner's revision in the eighteenth.

● **GIOVANNI CARDINAL MERCATI**, Librarian and Archivist of the Holy Roman Church, died in Vatican City on August 22 at the age of 90. His death brings the number of vacancies in the College of Cardinals to 12, leaving 58. Cardinal Mercati was known as a scholar's scholar, and universally recognized as a master of Greek and Roman patristics, of Byzantine studies, and paleography.

● **REV. JOHN E. HOLLAND**, treasurer and procurator of the University of Scranton, died recently at the age of 51. Father Holland was graduated from the University of Scranton as valedictorian of his class in 1926. He entered military service as an Army chaplain in 1944 and served 28 months overseas. He later taught at Gonzaga High School, Washington, and served for eight years in Jamshepur, India, as a Jesuit missionary.

● **MOST REV. ALOYSIUS GROSSE KAPPENBERG**, superior general of the Roman Catholic Society of the Divine Word, died, August 27, at the age of 67. Father Kappenberg had been superior general of the world-wide missionary society of priests and Brothers since 1947. He had visited the Divine Word seminaries in the United States shortly after World War II and again in 1950.

● **REV. FRANCESCO GAETANI, S.J.**, professor of psychology at Gregorian University and a former editor of the Jesuit magazine *Civiltà Cattolica* died in Rome on July 15, at the age of 57. Father Gaetani was editor of *Civiltà* for 16 years. He was also director of the Higher Institute for Religious Culture at Gregorian University for 20 years.

● **SISTER MARY THOMAS AQUINAS**, a former president of Rosary College, River Forest, Ill., died, July 20. She was doing work in New York for the summer. Sister Mary Thomas Aquinas was dean of Rosary College from 1923 to 1928 and president from 1934 to 1937. Before coming to New York she had taught at the St. Clara Novitiate in Sinsinawa.

(Continued on page 28A)

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Catholic Education News

(Continued from page 26A)

● REV. ALEXANDER J. DENOMY, C.S.B., of Toronto, Canada, a noted medieval scholar, died recently at the age of 54. Father Denomy, a faculty member of the Pontifical Institute of Medieval Studies in Toronto, was an author of many articles on medieval culture. He was managing editor since 1943 of *Medieval Studies*. Other writings of his are: *The Old French Lives of Saint Agnes*, *An Anglo-Norman Life of Saint Agnes*, and *The Heresy of Courtly Love*.

U. S. AID TO SCHOOLS PLAN UNBALANCED

Archbishop John F. O'Hara, C.S.C., of Philadelphia, Pa., in a recent editorial in the *Catholic Standard and Times*, points out that the taxpayers of the United States are being asked to finance a school construction program which disproportionately favors five states.

Stressing the ability of individual states to handle their own enrollment difficulties, the Archbishop points out that 43 states and the District of Columbia have announced construction plans for this year that will take care of 30 per cent of those facing the problem of school construction.

The Archbishop said that only five states are below the minimum which would envision meeting all needs within less than five years. He asserted taxpayers are being asked to finance the needs of these five states. He contends that accurate knowledge is essential if the country is to deal intelligently with the problem of federal aid.

ENROLLMENTS

Archdiocese of New York

A pre-school report by the archdiocesan superintendent of schools of New York revealed that 204,600 pupils were expected to enter the Catholic schools of the Archdiocese of New York for the school year of 1957-58. Of these 204,600 about 150,000 will attend schools located in Manhattan, the Bronx, and Richmond, and 54,000 are enrolled in suburban area schools.

Archdiocese of New Orleans

The office of the New Orleans archdiocesan superintendent of schools in an advance statement disclosed that an estimated 77,500 students were expected in the schools of the Archdiocese for the 1957-58 school year. An estimated 45,000 were anticipated in the Orleans Parish of which more than 10,000 will be high school students.

Nation's Enrollment to Increase

For the 13th consecutive year, the nation's total school and college enrollment will increase in school year 1957-58, reaching a new all-time peak of approximately 43,135,000. Lawrence G. Derthick, U. S. Commissioner of Education, recently reported. Enrollment, the commissioner said, will be about 1,769,000 higher than the previous record enrollment of 41,366,000 last school year. One of every four persons in the United States will attend school or college.

MEETINGS

National CYO Week

An estimated 7 million young people throughout the United States and in military installations overseas will participate in the seventh annual National CYO Week observance from October 27 to November 3. This estimate has been given by Msgr. Joseph E. Schieder, director of the youth department of the National Catholic Welfare Conference. The theme of the observance will be "Healthier, Holier, Happier Youth." A fourfold program encompassing spiritual, cultural, social, and physical events will highlight the observance and the functions of youth organizations throughout the country.

Industry and School Relations Discussed

"Industry and Education Look Ahead Together" was the theme of the fifth annual two-day workshop of the Empire State Foundation of Independent Liberal Arts Colleges held this summer at Manhattanville College of the Sacred Heart, Purchase, N. Y. In attendance were presidents of the 23 nontax-supported colleges which form the organization, directors of public relations and fund-raising, trustee representatives, and representatives of industry. The presiding officer was Dr. M. Ellis Drake, chairman of the foundation and president of Alfred University.

Catholic Leadership Workshop

Lay leaders, a chief need of the Church sometimes go undiscovered in the Catholic school system, it was decided at a three-day workshop on Catholic leadership held at Xavier University, Cincinnati, Ohio. During

(Continued on page 31A)

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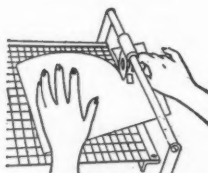
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Catholic Education News

(Continued from page 28A)

the workshop sponsored for moderators of student organizations, 125 teaching Sisters admitted the failure of Catholic schools to discover and develop outstanding leaders. Rev. John W. Malone, S.J., instructor in education at Xavier, urged teachers to "step out of the picture" in developing student leaders. "Often we're afraid to let them take responsibility or fear their mistakes will reflect upon us," he said. "We shall make leaders only in proportion as we abandon leadership ourselves." The meeting was an outgrowth of the training school for Catholic leaders sponsored by the Sodality of the Blessed Virgin and the University last April.

New Approach to Vocations Suggested

The more courageous aspects of religious life ought to be stressed in vocation appeals, Bishop John J. Wright of Worcester, Mass., told priests and nuns attending the institute on religious and sacerdotal vocations held at Fordham University. He said that a call to the sacrifice and austerity—rather than to the joys of religious life might impress today's youth more favorably. The Bishop explained, "It may be precisely the ideals of young people that make them impatient with us whose lives may seem to have come to terms more than they think they should—and more than we realize they have."

Association Membership Urged

Religious teachers were advised to join professional educational associations at a recent lecture given by Dr. John McCluhan, visiting lecturer at Creighton University, Omaha. Dr. McCluhan told members of the Congregation of the Humility of Mary that one member of each school's faculty should belong actively to the National Catholic Educational Association and the National Education Association. Membership in non-Catholic educational associations, Dr. McCluhan said, will help eliminate ignorance about Catholic schools on the part of some public school people and prejudice on the part of some Catholics.

RELIGIOUS ORDERS

Capuchins Mark Centenary

The Capuchin Fathers are celebrating this fall their first 100 years in the United States. Religious observances are being held in the various branches of the order located throughout the nation.

Franciscan Breviary in English

The Sisters of St. Francis, Oldenburg, Ind., have received permission to recite the divine office in English. The community has been reciting the Little Office of the Blessed Virgin in Latin daily since 1851. The Little Office is now being replaced by the Roman Breviary abridged and in English. The change is being made so that the Sisters can share more perfectly in the liturgical life of the Church.

Dominican Mother General

Sister M. Dolorita Ansbro has been elected Mother General of the Sisters of St. Dominic of Caldwell. Mother Dolorita has served as vicarress of the 500-member community for the past six years. She joined the community in 1924 and taught at Aloysius School, Caldwell, N. J., from 1926 to 1951 serving as superior since 1945.

Christian Brothers' School Handbook

Preparation of a monumental handbook on the management of Catholic high schools was voted by the Brothers of the Christian Schools at their annual conference, at Philadelphia, Pa. The project is expected to run into several volumes and to take up to 15 years to complete.

According to Brother U. Alfred, provincial of the Christian Brothers' San Francisco Province, the handbook will be "a major contribution to Catholic secondary education" that may help solve such problems as how better to help both slow learners and gifted students. One or two volumes of the book to be entitled "High School Management" may be available in three or four years.

Christian Brothers Open House at Notre Dame

The Christian Brothers have established a graduate house of studies at the University of Notre Dame. Plans for the project were made last fall at a meeting of the community's major superiors at Santa Fe, N. Mex. The new house is a joint undertaking of the Christian Brothers' six provinces in the U. S.

Columban Head Reappointed

Rev. Peter J. McPartland has been appointed to a second five-year term as director of the Columban Fathers in the U. S. He was named to the post in July of 1952 when he succeeded Very Rev. Timothy Connolly,

(Continued on page 32A)

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Catholic Education News

(Continued from page 31A)

present Columban superior general. After serving as a chaplain with the U. S. Army in Europe in World War II, Father McPartland returned to the Columban Fathers headquarters in 1947. He served as vice-director of the society in the U. S. and was also in charge of promotional and vocational activities until 1952.

Wisconsin Cistercian Convent Planned

Six Cistercian nuns have left the convent of Frauenthal, Cham, Switzerland, to settle near Baraboo, Wis., where they intend to found a community in a former governor's mansion. The Wisconsin convent, branching from one in Switzerland which was founded in 1231, will be named New Frauenthal.

COLLEGES AND UNIVERSITIES

Notre Dame Faculty Fund

The creation of a \$5,000,000 fund to be used exclusively for faculty development at the University of Notre Dame has been announced. The \$3,074,000 Ford Foundation grant is the nucleus of the fund. Augmenting this is \$1,400,000 received in alumni and corporate donations during the past three years. The \$600,000 balance will be raised by alumni and friends. The fund will be used to increase professors' salaries, finance their future study, and support publication of their research and writings.

Delinquency Study Grant

A \$13,210 grant to study juvenile delinquency has been awarded to the Catholic University of America by the National Institute of Mental Health. University officials said the money will be used to study the manner in which delinquency develops in boys through association with other delinquents.

National Defense Course

Holy Cross College, Worcester, Mass., introduced this fall special courses to qualify persons as radiological officers. Rev. Thomas J. Smith, S.J., head of the physics department at the college is the nuclear radiological officer for Area III of the Massachusetts Civil Defense Agency and is also a member of the state's radiological advisory committee. The courses will be aimed at high school science teachers, representatives of public and private utilities, and doctors and nurses. It will educate them on monitoring a radiation area and on decontamination methods and techniques.

2000 in Japanese U.

The Jesuit Sophia University, Tokyo, Japan, recently reported that for the first time in its 44 year history more than 2000 students are enrolled.

Catholic Colleges In Orient Lauded

Rev. Edward B. Rooney, S.J., president of the Jesuit Educational Association, on a tour of the Far East praised the high standards of scholarship he found in Catholic institutions of higher learning there. Father Rooney stated that he was deeply impressed by the colleges conducted by the Irish Jesuit Fathers in Hong Kong. "These colleges com-

(Continued on page 34A)

How to teach sunbeams new tricks in classroom daylight control...



Wayne University's new Community Arts Building in Detroit, Michigan, is a distinguished example of modern school architecture. Note how Owens-Illinois Glass Block panels add functional beauty to the exterior design.



Toplite Roof Panels flood this deep classroom with soft, evenly distributed daylight. Students attending sculpture classes in Wayne University's new Community Arts Building are more relaxed because they are not distracted by glare and harsh contrasts.

Inside, glass block panels provide glare-free, diffused daylight. This classroom, designed for flexibility, can be easily darkened with drapes or shades for audio-visual instruction.

Community Arts Building, Wayne University, Detroit, Michigan.
Architect: Suren Pilafian, A.I.A.

In today's new schools, classroom *comfort* and maximum *flexibility* are of prime importance. Owens-Illinois Glass Block and Toplite Roof Panels provide the ideal solution to both needs.

All year 'round, scientifically designed prisms in glass block panels and Toplite Roof Panels work wonders with raw, harsh sun rays. Brightness and eyestraining contrasts are kept at comfortable levels in all parts of the classroom. Solar heat is filtered out during hot Spring and Fall days... students are insulated from cold winter winds (equal to an 8"-thick masonry wall). Glass Block-Toplite classrooms are quickly converted with drapes and shades into an ideal setting for audio-visual programs.

If you are planning to build a new school or modernize an old one, be sure to investigate the unsurpassed daylighting advantages of Owens-Illinois Glass Block and Toplite Roof Panels. Write for details: Kimble Glass Company, subsidiary of Owens-Illinois, Dept. CS-1C, Toledo 1, Ohio.



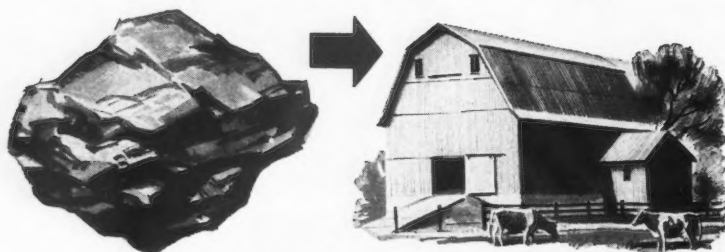
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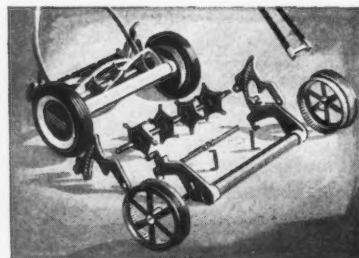
Drills called "Drifting Jumbos" tunnel through layers of zinc ore. Railroads carry this crude ore to smelters where the pure zinc is extracted. A large mill can process 10,000 tons of ore a day.



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Catholic Education News

(Continued from page 32A)

pare very favorably with Jesuit colleges in the United States, South and Central America, and in Europe," he said.

The Jesuit educator commented favorably on the fact that these colleges receive generous allotments from the Hong Kong government. He said this "is in complete contrast to the situation which obtains in the United States where private schools receive no direct financial aid from local, state, or national governments."

College Preparatory Course

A college preparatory course was offered for the third straight year this past summer at Fordham University. It began on July 8 and lasted four weeks. Classes were held for three hours each morning, Monday through Friday. Designed to assist high school graduates and college students to prepare for college work, the program included classes in vocabulary improvement, preparing term papers, using library facilities, developing efficient study methods, and developing mathematical skills as well as a reading class.

Secular Schools

Receive Aquinas Grants

A major portion of \$243,048 has been left to the Universities of Princeton and Toronto upon condition the money will be used to stimulate the further study of the writings of St. Thomas Aquinas. The will of Ulric Sloan, outlining conditions of the grants, was probated recently in an Ohio court.

Liberal Arts-Engineering Program

St. Procopius College, Lisle, Ill., has instituted a five year combined liberal arts-engineering program. The program adds the equivalent of one year's liberal studies to the usual four year engineering curriculum. Students entering the program will study a combined arts and pre-engineering course at St. Procopius before undertaking two years of engineering classes at either Marquette University or the University of Notre Dame.

Successful completion of the program will earn for the students two degrees, a bachelor of arts and an engineering degree.

DePaul Receives Rare Book

A rare book more than 300 years old has been sent as a gift to the DePaul University Libraries, Chicago, by Stefan Cardinal Wyszyński, Primate of Poland. Entitled the *Index of Forbidden Books*, it is printed in Latin and was published by the Vatican Press in 1640. Autographed by the Cardinal, it has 400 pages and is in good condition despite its age.

\$60,000 College Fund

The New Jersey College Fund Association has received 88 gifts totaling \$59,947 from business and industry since July, 1956. Among members of the group are St. Peter's College, Seton Hall University, College of St. Elizabeth, and Caldwell College for Women. The donations represent an 88 per cent increase in funds received by the same date last year and a 66 per cent increase in number of subscribers. The largest single gift this year was \$9,000 from the U. S. Steel Foundation, Inc.

(Continued on page 36A)

MEET THE WINNERS

Here are the top eight classes in
Esterbrook's national Gregg-shorthand classes

COLLEGE—CLASS A	School	City	Teacher
1st Place:	State Teachers College	Bloomsburg, Pennsylvania	Walter S. Rygiel
2nd Place:	St. Joseph's Secretarial Institute	Lockport, New York	Sister M. Bonaventure
COLLEGIATE—CLASS B			
1st Place:	Aquinas School	Milton, Massachusetts	Sister M. Albertina
2nd Place:	Greenon High School	Springfield, Ohio	Sister M. Blaitthin Mrs. Russell Bolinger
HIGH SCHOOL—CLASS A			
1st Place:	ElDorado High School	ElDorado, Kansas	Robert LaForge
2nd Place:	Carolina High School	Greenville, South Carolina	Mrs. Margaret J. Ewert
HIGH SCHOOL—CLASS B			
1st Place:	Saint Joseph High School	Lowell, Massachusetts	Sister Saint-Matthieu
2nd Place:	Alvernia High School	Chicago, Illinois	Sister Mary Digna

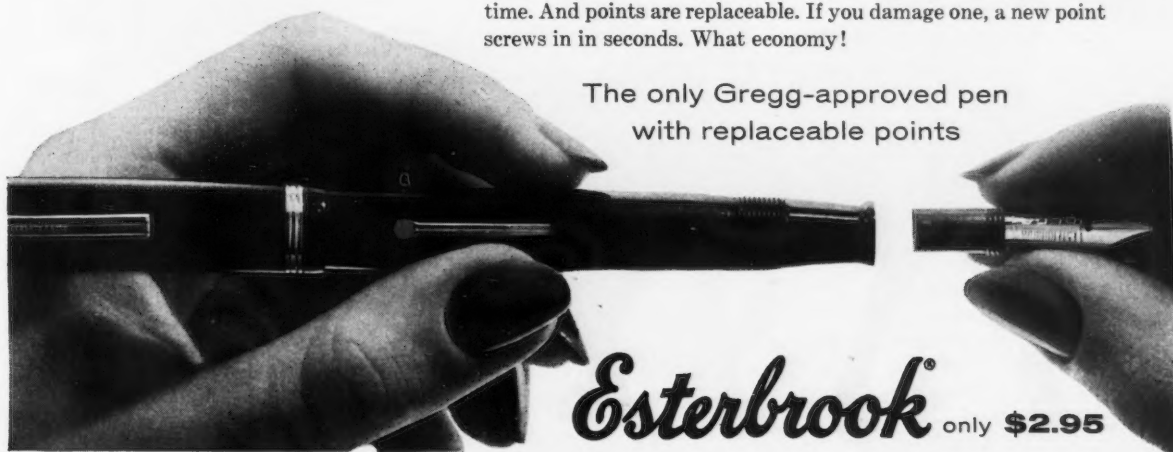


These eight shorthand classes have been judged the best in all the United States in Esterbrook's annual Gregg Shorthand Contest for 1956-57. Congratulations to the winning students and teachers alike. And congratulations, too, to the many other fine classes that entered the contest.

Another contest will be announced very soon. So if your class didn't enter this year, you'll have your chance again. Watch for details in this magazine.

And remember, all year round, in all your shorthand, you'll do better, easier-to-read work with a Gregg-approved Esterbrook pen (Gregg point No. 1555). The cost is a modest \$2.95, yet an Esterbrook is a quality, precision pen that can last you a lifetime. And points are replaceable. If you damage one, a new point screws in in seconds. What economy!

The only Gregg-approved pen
with replaceable points



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Catholic Education News

(Continued from page 34A)

SIGNIFICANT BITS OF NEWS

Newsman Praises Nuns

"If the Catholic Church hired all the public relations men in the country, they couldn't do half the job of promoting the Church that the American Sisters do." That is the opinion recently expressed by Douglas Roche, staff member of the Cleveland diocesan paper, in a series of articles he's writing on his first impressions of the Catholic Church in the United States. Mr. Roche observes, "One of my deepest impressions of America is the manner in which nuns have been placed on a pedestal and treated with a cordial reverence so characteristic of America. The Sisters are a national institution, at least as striking to the newcomer as baseball and hot dogs."

Missionary "Ham" Course

Priests, Sisters, and seminarians training at Fordham University for missionary work have a chance to learn how to be "ham" radio operators—a hobby which will provide a means of communication from far away mission fields to the United States. Rev. Ralph E. Lynch, S.J., a philosophy teacher at Fordham, is a "ham" himself and conducts a missionary radio course as part of the Institute of Mission Studies offered there. He began his course last year shortly after getting his own radio license. In this year's class he had three students with four or five others sitting in from time to time.

Protestant Nuns Adopt Catholic Practices

Special devotion to the Blessed Virgin Mary is being practiced in a Protestant convent in Darmstadt, Germany. In addition, the nuns, mostly Lutherans, have adopted many features of Catholic monastic life. The convent belongs to the Ecumenical Sisterhood of St. Mary, which is said to be the first Protestant experiment in monasticism in Germany.

The Sisters explain that their convent bears the name of Mary "out of love of Mary, Mother of God," and because they "feel drawn in the path of complete dedication to the will of God," and would like to say with her the "yes" of obedience. The rule requires that each Sister place the name of Mary before her own adopted name in religion, and seven times a day the nuns gather to chant the Little Office of the Blessed Virgin, as do most religious communities of women in the Catholic Church.

Braille Project

The Order of Alhambra's 27th biennial convention at Buffalo, N. Y., voted recently to appropriate \$250,000 to prepare teachers who will train blind persons to read Braille.

South American Librarian Program

The library science department of the Catholic University of America in co-operation with the United States Information Agency is offering an eight-week training program for ten librarians from South American countries. Following the intensive course the visitors will be taken on a two-week observation tour of other American libraries. The Bi-

National Centers of South America from which the librarians come, engage in a variety of cultural activities, offer English-language instruction, organize lectures, concerts, and film programs.

PUBLIC SCHOOL RELATIONS

Public School Refuses To Drop Release-Time

Despite the possible loss of state financial aid facing it, the Whitesboro Central School Board, Whitesboro, N. Y., has rejected a demand by two residents of the district that it end the use of public school buildings for released time religious instruction. The state department of education has called such use unconstitutional. But the board said a majority of the district's residents support the religious education program in the schools.

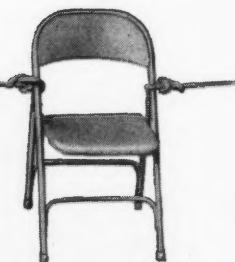
Plan to Bar Atheist Teachers

Atheists will not be permitted to teach in Dade County, Florida, public schools if a policy recommended by Mrs. Helen J. Vosloh, school board member is adopted. Applications for teaching positions in the Dade system ask the question "Do you believe in God?" but the board never has set a definite policy stating that such belief is necessary before an applicant is hired. Mrs. Vosloh said that she wants the schools taught by people who believe in God and if this requirement is not included in the teacher applications it should be. She declared, "I have no interest in the religious denomination of any teacher but both Christians and Jews do believe in

(Concluded on page 37A)

"wild horses" can't break

*Two stallions tried to pull
a Samsonite folding chair apart—
but Samsonite defied them—
stayed as good as new!*



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all-steel folding chairs in 10 decorator colors

Catholic Education News

(Concluded from page 36A)

God and I think anyone applying for a teacher position in our schools should have his belief." The action came after a discussion of a request from the American Civil Liberties Union that the board inquire into the case of a university student who was denied to practice teach in a Dade high school because he was an atheist.

CONTESTS

Poster Contest

A poster contest designed to promote the conservation of books and provide an awareness among youngsters of the value of books has been announced by New Method Book Bindery, Inc., Jacksonville, Ill. The contest is open to public, parochial, and private school children in grades 1 through 6. It ends on December 10 and final judging will take place prior to February 10, 1958. Further details may be obtained from the bindery.

Outstanding Educator Awards

As part of the observance in June, 1958, of the 100th anniversary of the founding of Shattuck School, Faribault, Minn., awards will be made to the 100 living persons who have made outstanding contributions toward the advancement of secondary education through public, parochial, and/or independent schools. Nominations are sought not only for school administrators and teachers but also for persons serving secondary education in other areas — authors, editors, benefactors, members

of parent-teacher organizations, etc. Any person living in the United States or territories is eligible for the awards except anyone having a past or present connection with Shattuck.

Nominations may be made by sending the name and address of person making the nomination and the name and address of person nominated together with a brief statement of the reason for consideration to the Centennial Office, Shattuck School, Faribault, Minn.

Science Talent Search

The Seventeenth Annual Science Talent Search has been announced by Science Clubs of America, Washington 6, D. C. The competition, which is open to any senior in secondary school in the U. S., provides scholarships for the best science project report.

SCHOLARSHIPS

Fulbright Scholarships

American college graduates will have a chance to study in the United Kingdom, Australia, New Zealand, Burma, India, Japan, the Philippines, France, and Latin America, under the Fulbright Scholarship Program for 1958-59. Details of the program were recently announced by Kenneth Holland, president of the Institute of International Education. Competition for the awards has opened and candidates may apply between now and next November 1.

COMING CONVENTIONS

Oct. 18-20. Fourth CCD Regional Congress for the Province of Santa Fe. Hilton Hotel, El Paso, Tex.

Chairman: Rt. Rev. Msgr. Lawrence E. Gaynor, 503 N. Santa Fe St., El Paso.

Oct. 24-25. Colorado Education Association. Denver City Auditorium, Denver, Colo. Secretary: Craig P. Minear, 1605 Penn St., Denver, Colo.

Oct. 24-25. Delaware State Education Association. Du Pont High School, Wilmington, Del. Secretary: Charles R. Harris, 113 S. Bradford St., Dover, Del.

Oct. 24-25. Montana Education Association. Regional. Secretary: Hazel Riley, 602 Fifth St., N., Great Falls, Mont.

Oct. 25-27. Third Regional CCD Congress for the Province of Chicago. Assumption School, Belleville, Ill. Chairman: Very Rev. Msgr. Laurence J. O'Connell, 422 St. Louis Ave., East St. Louis, Ill.

Oct. 27. Michigan Unit of the Catholic Library Association. Marygrove College, Detroit, Mich.

Oct. 30-31. Little Rock, Arkansas, Diocesan Teachers' Institute. Little Rock. Chairman: Rev. John W. Kordsmeier, 305 W. 2nd St., Little Rock, Ark.

Oct. 31-Nov. 2. National Society for Crippled Children and Adults. Palmer House, Chicago, Ill. Secretary: Dr. James B. Johnson, 11 S. LaSalle St., Chicago 3, Ill.

CATALOGS & BOOKLETS

How to determine the selection of proper controls for heating and ventilating systems in today's modern schools and colleges is discussed and illustrated in non-technical language in a new 16 page booklet, F7773, recently issued by Barber-Colman Co., Rockford, Ill. Copies are available upon request.

A daily work planning guide for building custodians is available from distributors of the Advance Floor Machine Co., Minneapolis, Minn. Ninety worksheets on a convenient wall hanger have a place for designating individual job assignments, working areas, employees, special assignments, and a job check list. On the back of the folder is a summary of floor care and equipment.

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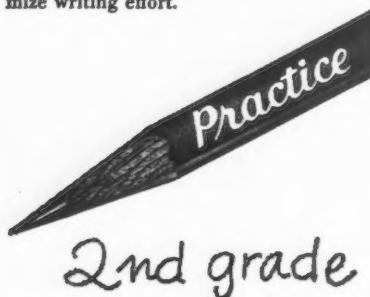
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New Books

(Continued from page 10A)

The Work of the Catholic Church in the United States

By Alfonso Zaratti. Tr. by Wm. Packer and John Hobart. Cloth, 430 pp., \$5. The Author, Rome, Italy, 1956.

Father Zaratti's book starts with an analysis of the ideals of our country and goes on to show how many of the major events in our history were effected by Catholics. For example, whether you give credit for the discovery of America to Christopher Columbus or to Leif Erickson, the feat was accomplished by a Catholic. Whether you start from the East Coast or the West Coast, you find innumerable communities settled by Catholics and the places named by them. From St. Augustine, Fla., to San Francisco, Calif., and from St. Paul, Minn., to San Antonio, Tex., you come across countless reminders of the faith, that baptized this land. With a moment's reflection, Father Zaratti observes, "You will understand how all this inspires a sense of peace and serenity: an idyll of faith lived and experienced like a guiding benediction."

The result of Father Zaratti's study is that far from being an alien spirit in the United States, Catholicism is rather one of the greatest influences in the culture and genius of our nation. With its emphasis on justice and truth and its support of liberty and equality, a stronger Catholicism will be one of the greatest bulwarks for the American way of life.

To get an over-all picture Father Zaratti has felt obliged to reduce the accounts of the various missionary and colonizing efforts to a minimum. It is not that he regards their contributions as unimportant or their results ephemeral. On the contrary, it is because he finds the story so fascinating and so rich in detail that it must be drastically abbreviated for the sake of giving the sharper clarity to the general pattern.

For the same reason he has arranged his material under general headings, rather than chronologically detailing the development of ecclesiastical provinces and dioceses. Institutions and religious orders are treated only in a generic way, and a few typical figures are selected as representatives of the hundreds of explorers, politicians, philosophers, writers, ecclesiastics, and religious who have labored for the good of the Church in America.

Too often Church historians have presented Catholicism as though it were something by itself. But Father Zaratti in his *Work of the Catholic Church in the United States of America* makes our Faith a part of the epic of America. If one is to understand America properly, one must appreciate the role of the Church and that is why this book is so valuable. It gives a "bird's eye view" of Catholic history in the United States in a highly readable style. The information is clear, to the point, and injected with some of Father Zaratti's own contagious enthusiasm for the spread of Christ's reign on earth. It is a distinct honor and delight, therefore, to recommend this work to the Catholics of America and lovers of Church History everywhere.

— Rev. Godfrey Poage, C.P.

Vocational Guidance Manuals

Four new titles have been added to the career book series published by Vocational Guidance Manuals, Inc., New York 60, N. Y. They are: *Opportunities in Chemical Engi-*

(Continued on page 40A)



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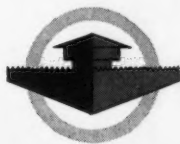
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New Books

(Continued from page 38A)

neering by Raphael Katzen, 83 pp.; *Opportunities in Dancing* by Paul Denis, 72 pp.; *Opportunities in Civil Service* by Morton Varmon, 96 pp.; and *Opportunities in Social Work* by Joseph P. Anderson, 96 pp. Each book is \$1.

These are realistic, up-to-date career books which discuss the chief factors to be considered in choosing a specific career. Outlined in each study are the required personal qualifications and formal background, the various job opportunities, the range of salaries, the room for advancement, and the drawbacks of each job.

Understanding Arithmetic

By Robert L. Swain. Cloth, 264 pp., \$4.75. Rinehart & Co., Inc., New York 16, N. Y.

This arithmetic for adults is planned to provide not merely skill in correct computation but rather a complete understanding of the fundamental principles on which number systems and their rules and techniques are based. A mastery of these principles, of their history and philosophy, is a must for teachers of mathematics, especially on the high school level. Practically every necessary process of applying numbers to the solution of problems is described. A teacher who masters this book should have fully developed a love for mathematical principles and mathematical thinking. If through this mastery of number concepts he can pass on a bit of this enthusiasm,

the arithmetic classes should be far more effective than they are at present.

Wonders of Man

By Gary Webster. Cloth, 152 pp., \$2.50. Sheed & Ward, New York, N. Y.

In typography and in the simplicity of its language, this book gives the impression that it is intended for teen-agers, and such it is. The work, however, is worth reading by any adult who wishes to study the physical, psychological, and spiritual wonders of man's makeup and life. As the author suggests in his subtitle, all of the mysteries of man's makeup point to God. The book will make ideal required reading in high school classes.

Graded German Readers (Revised)

Books 1 to 5. By Peter Hagboldt. With vocabulary by Werner F. Leopold. All are paperbound. *Allerlei* (Book One), 56 pp.; *Fabeln* (Book Two), 58 pp.; *Anekdoten und Erzählungen* (Book Three), 58 pp.; *Eulenspiegel und Munchhausen* (Book Four), 56 pp.; and *Fünf Berühmte Märchen* (Book Five), 58 pp. D. C. Heath & Co., Boston, Mass.

These are revised editions of popular fairy tales told in the German. The new editions feature additional illustrations, roman type, minor text improvements, and a complete vocabulary for each booklet and for the combined volume.

Handwriting Made Easy

By members of the Staff Handwriting Research Institute. Paper, 96 pp., \$2.50. Nobel & Nobel, Inc., New York 3, N. Y.

A three-part writing course for teachers. This manual contains a refresher course in manuscript writing and essential information on both the transition to cursive writing and cursive writing. In addition, ample space for practice writing is supplied.

Manuscript Writing Made Easy

By Members of the Staff Handwriting Institute. Paper, 24 pp., 75 cents. Nobel & Nobel, Inc., New York 3, N. Y.

Complete instructions for teaching print-script in the primary grades are presented in this compact teacher's manual.

Business Letter Typing

By Wallace B. Brown. Paper, loose-leaf, 122 pp., \$1.32. South-Western Publishing Co., Cincinnati, Ohio.

This is a supplementary textbook for typing classes which treats thoroughly the mechanical preparation of business or personal letters. It discusses many different types of letters and memorandums. Twenty-four model letters are shown and 125 letters in unarranged form are provided as exercises for practice and practical application. A paperback volume resembling a stenographer's notebook, it can be kept as a handy reference book for later use "on the job."

Twentieth Century Bookkeeping and Accounting

Twenty-First Edition. By Paul A. Carlson. Hamden L. Forkner, and Lewis D. Boynton. Cloth, 532 pp., \$2.80. South-Western Publishing Co., Cincinnati, Ohio.

Following the trend toward more teachable and easier to understand texts this twenty-first edition of a well known bookkeeping text features the following changes: more emphasis on step-by-step procedures; a wider use of color; shorter words, sentences, paragraphs, and chapters; better placement of illustrations; additional teaching aids and drills; and improved organization over-all.

(Continued on page 42A)

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New Books

(Continued from page 40A)

My First Book of Sounds

By Julie Hay, Charles E. Wingo, and Mary C. Hietko. Paper, 68 pp., 64 cents. J. B. Lippincott Co., Philadelphia 5, Pa.

New Sounds and Letters

By Julie Hay, Charles E. Wingo, and Mary C. Hietko. Paper, 100 pp., 88 cents. J. B. Lippincott Co., Philadelphia 5, Pa.

This is a new reading-with-phonics course which has been organized by combining the best material from two previous workbooks — *Reading With Phonics*, Pupils Edition, and

Seatwork for Reading with Phonics, Revised Book 1. The two books together comprise a full year course for grade one. Both oral and visual practice with sounds, letters, and words are stressed. Exercises and activities are designed to train pupils to master visual recognition of all the alphabet letters by the end of the course.

The New Basic Science

By J. Darrell Barnard and Lon Edwards. Cloth, 640 pp., \$4.20. The Macmillan Co., New York 11, N. Y.

Using an approach most suitable for inquiring teen-age minds, this basic science textbook presents the fundamentals of science in question and answer form. Each chapter contains one or more problems regarding the applications of science to everyday life. The prob-

lems are posed in a general way but the answers are developed in detail. A summary of the important generalizations of science covered appears at the end of each chapter along with a self-test, an experiment or demonstration and various other helpful activities.

Progress in Reading and Literature

By Ethel M. Orr, Evelyn T. Holston, and Stella S. Center. Cloth, 660 pp., \$3.16. Charles Scribner's Sons, New York 17, N. Y.

This volume of stories designed to improve reading skill and habits contains selections concerning many areas of interest to young people including adventure, pioneer life, animal life, the modern world at work, scenes in different lands, the realm of sports, and acts of courage and achievement. To further serve its purpose it contains brief introductory passages explaining the purpose of each selection. These passages should help to squelch a few of the objections young people raise about reading. Numerous objective exercises follow each story to complete this well-rounded reading development program.

A Study of the Major Sociological Aspects of Truancy

By Brother Paul Kamerdze, M.A. Paper, 79 pp., 75 cents. The Catholic University of America Press, Washington 17, D. C.

This study of 68 cases of serious truancy in the District of Columbia, over a two-year period, indicates that three factors in the home situation contributed greatly to the problems of these children. The factors were lack of stability in the homes, lack of parental supervision, especially on the part of the mother, and divorce. Only 12 per cent of the homes were satisfactory from the standpoint of adequate living space, cleanliness, and suitable furniture. The fact that both parents were working was responsible for 43 per cent of the cases; 19 per cent of the children enjoyed medical care. Only one third of these children were classified as dull or backward, and one third were definitely bright or average according to accepted standards of intelligence. The study is a serious reflection on the parents.

The History of Catholic Secondary Education in Chicago Archdiocese

By Sister Mary Innocenta Montay, C.S.S.F., M.A. Paper, 414 pp., \$4.50. The Catholic University of America Press, Washington 17, D. C.

This dissertation examines the character and quality of Chicago Catholic high schools which have grown from less than 100 enrollment in one school in 1867, to nearly three hundred schools in 1952 with 59,938 enrollment. Data includes typical curricula, teacher qualifications, underlying philosophy, and immediate objectives. The story of growth and adaptation to times, communities, and individual needs of pupils is impressive. Up to the past decade, college preparatory and cultural studies dominated these schools. More attention to occupational and life adjustment needs seems now to be getting a foothold.

Economic Factors in the Growth of Russia

By Nicholas L. Fr.-Chirovsky. Cloth, 178 pp., \$3.75. Philosophical Library, New York, N. Y.

This book analyzes the economic aspect of the recent history of the Russian people. It seeks to make clear the economic background of Russian past, which was to a large extent responsible for the aggressive nature of the Russian imperial drive for territory from the earliest times down to our own period. The economics aspects of Russian Nationalism, of



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New Books

(Continued from page 42A)

the drive which Russian agents have made for world domination is explained so far as its economic and political development are responsible. The author is a Russian, who has spent a lifetime in the study of Russian conditions, and his views are those of a conservative Christian observer.

Fries American English Series: Book V

By members of the English section, Department of Education, San Juan, Puerto Rico. Cloth, 420 pp., \$2.40. D. C. Heath & Co., Boston, Mass.

Following the same process that children normally follow in learning their native language, this series for teaching English as a second language emphasizes practical use of the language in communication. The learners receive their initial contact with the material through the ear. Each unit consists of three parts: exercises in pronunciation and spelling, a summary of the items of structure and vocabulary to be emphasized, and a variety of practice exercises. Assuming pupils will be living in a non-English speaking environment, material about U. S. culture and customs is integrated throughout. Book Five, which is directed to a senior high school audience, provides for productive practice with a minimum of control.

The Macmillan English Series; Grades 9-12

Our English Language by Pollock, Sheridan, Williams, and Weiffenbach, 463 pp.; *Essentials of Modern English* by Pollock, Sheridan, Williams, and Anker, 459 pp.; *Language Arts and Skills* by Pollock, Sheridan, Roody, Williams, and Adams, 462 pp.; *The Art of Communicating* by Pollock, Sheridan, Ledbetter, and Doll, 461 pp. All are clothbound. The Macmillan Co., New York, N. Y.

Featuring a very flexible format these texts can be used to teach fundamentals of English in whatever order the teacher considers most suitable for her situation. Each chapter is complete in itself with its own motivation, explanation, and exercises and can be taught separately. Even sections within the chapters are so planned that they can also be taught separately. Chapter headings and subheadings are helpful titles which serve as a handy reference to the contents of the book. The principles of English grammar are explained in clear, easy-to-understand language and numerous cartoons and illustrations are scattered throughout adding to the over-all attractiveness of the books.

Treasure of the Mohawks

By Teri Martini. Cloth, 114 pp., \$2. St. Anthony Guild Press, Paterson, N. J.

This biography presents a credible picture of an almost incredible Indian girl who achieved sanctity in spite of the paganism that surrounded her. From her early childhood when her Christian mother told her of Rahwahnehyo, the white man's God, until her death at the age of twenty-four, Catherine Tekakwitha grew in grace, enduring sickness, fatiguing work, and the ill will of her foster mother with remarkable patience and gentleness. Her short life is authentically and attractively covered in *Treasure of the Mohawks*. Interesting, too, are the descriptions of Mohawk customs and manners.

Dietrich Buxtehude

The Man, His Music, His Era

By Farley K. Hutchins. Leatherette, 68 pp., \$2.50. Music Textbook Co., Paterson, N. J.

A comprehensive biography by an author who feels that composer Buxtehude has not been given his

(Continued on page 45A)



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New Books

(Continued from page 44A)

rightful place in music history. Many details of the development of German music are also worked into the account.

The King's Achievement

By Robert Hugh Benson. Cloth, 368 pp., \$3.50. P. J. Kenedy & Sons, New York 8, N. Y.

Teachers and librarians in Catholic schools and colleges will welcome this carefully edited and beautifully produced edition of Mgr. Benson's masterly novel of the days of Henry VIII. Students, as well as Catholic readers generally, will find in the story of the conflict between the Torridon brothers a better insight into the terror of the English religious rebellion than any mere historic account. The figures of the king, of Cromwell, More, Campion, and others come to life. Benson's books are still our most satisfying English historic fiction.

Bibliography on Teaching Aids on America's Forests and Forest Industries

Free forestry teaching aids, booklets, wall displays, and motion pictures are described in this booklet. On the last page is a handy order blank with which the materials may be easily obtained.

Christian Essays in Psychiatry

Edited by Philip Mairet. Cloth, 187 pp., \$4.50. Philosophical Library, Inc., New York 16, N. Y.

Ten essays by experts presenting Protestant and Catholic viewpoints.

Shrines of Our Lady

By Sister Mary Jean Dorcy, O.P. Cloth, 160 pp., \$2.75. Sheed and Ward, New York, N. Y.

The shrines described in this book are, for the most part, unknown to Americans. They range from Poland to Canada to Zapopan, Mexico, where the statue of the Blessed Virgin rides to processions in a blue Cadillac! Over a period of years, Sister Mary Jean Dorcy has collected information on the legends, the history, and the people connected with these shrines, and presented them in 48 sketches for children 12 and up. Adults, too, might profitably read this enlightening book on a faithful Mother who "never leaves us very long alone."

The Nun's Story

By Kathryn Hulme. Cloth, 309 pp., \$4. Little, Brown & Co., Boston, Mass., 1956.

By this time *The Nun's Story* has been appraised in multiple reviews, and the reviews reviewed, and in at least one instance the review has been revised, two viewpoints by the same author appearing in print. But something remains to be said.

First, it must be asked again what category of literature is under discussion—fiction or a case history? The book is fiction, I would maintain, and fiction with a degree of artistic validity, in that it unfolds what a certain kind of situation will do to a character; or more explicitly, it shows in story what excessive formalism does to human nature. Now Franz Kafka, to mention only one example, has handled this theme more effectively in *The Metamorphosis*, wherein the effect of a machine-like environment is dramatized in the transformation of a man into a bug.

This comparison is not meant to suggest that Kathryn Hulme is in any way a literary artist of the stature of Kafka, for clearly she is not. But the example may serve to strengthen the view that *The Nun's Story* is fiction, though not top-rate fiction, of course.

Now Kafka's world of formalism is the de-humanized modern world, in which the machine and the mass-mind tend to destroy personality and the best in human nature. But Kathryn Hulme's world of formalism is a community of women—and hence we have another type of problem, a problem mainly with the reviews.

What is distressing about some of the reviews is the opinion that this formalistic world shows the ideal of religious life. No one seems to object to the superior's definition of this religious life as a life essentially "against nature"—not just hard on human nature, restraining and re-directing the tendencies of human nature—but flatly "against nature." And

(Continued on page 46A)

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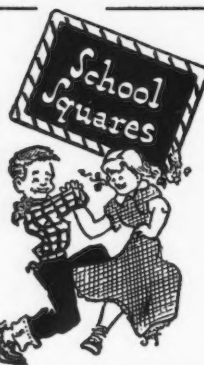
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New Books

(Continued from page 45A)

clock-like precision. He is not shown as a God who asks for love.

Throughout there is scarcely a suggestion at all of love in the pursuit of perfection. From the point of view of valid plotting, it is then quite fitting that the Nun should ultimately fail in love of the Nazi enemy, for love of neighbor in an active apostolate had been the smallest and the least element in her environment of spiritual athleticism. She was trying to live a life against nature, just as she had been directed—forcing mind and emotions into a treadmill of conformity, not releasing them into a life of self-forgetting service. She was working toward an ideal of perfection that was measured by an introspective analysis of precision in word and gait and gesture; and in the meantime, for the most part, her thoughts and love frittered where they would. They never came into vital relation with her life of external self-discipline, no more than did her professional life or her truncated apostolate. And finally, all the more quickly because she was both proud and spiritually undernourished, the shell of externals fell away.

Now the trouble with the portrayal of the religious community in which Sister Luke lived, from the viewpoint of fiction, is that it is neither validly fact nor symbol. It is not fact in any meaningful sense, because the religious vocation calls for the dedication of the whole personality through love. If the religious community in the story is meant to be a symbol, it is a squinting symbol. It is intended, it would seem, to suggest religious life in its essence, and in this attempt it fails. In cold truth the community stands for formalism, just as Kafka's mechanized world that makes bugs out of men symbolizes formalism.

Now if this symbolism in *The Nun's Story* were well done, if it were universalized, there would be nothing in the procedure to criticize, so far as a work of fiction is concerned. But the technique is not handled adequately, partially because of the invalid assumption that an ideal of religious life is being suggested and that this ideal is identical with a symbol of formalism.

It is hard to separate a consideration of this book as fiction from a view of it as an expose of religious life. The reason for this difficulty lies in a weakness in the book itself—in the confusion I have noted between fact and symbol. The universal and much-used theme of the effect of formalism on human nature depends for its force on some penetrating symbol of formalism. Religious life in reality is not such a symbol, and hence the book as fiction is weakened in an essential component. On the other hand, the actions of the main character under the stress of the concrete situation portrayed are universal enough; and on this side the book is quite valid as story.

Hence, I would say: if you are looking for a first-rate story on the theme of mechanization, study Kafka's *The Metamorphosis*; if you are looking for an understanding of religious life, go to the formal treatises, or the living models, or the lives of the saints. *The Nun's Story* is inadequate to either demand.—*Sister Rita Mary C.H.M.*

Editor's Note: This review is reprinted from *The Catholic Messenger*, Davenport, Iowa, Jan. 17, 1957 p. 13.

Woman in the Modern World

Translated from the German of Eva Finkel by Hilda Graef. Boards, 211 pp., \$3.50. Fides Publishers, Chicago, Ill.

Educators of women should read this book which treats of woman—her nature, her place in the nature of things as the other half of mankind, her development in mature life before marriage, in marriage as wife and mother, as aging woman. The author who is a physician, takes up not only the physical and psychological aspects of woman, but also her place in the family, in society—in a word in the main aspects of the forefront of life. The picture here presented is one which, without exaggerating woman's importance, does show her true place in the changing social, economic, and religious life of the new world.

The Home Secretariat

A booklet about social correspondence offered free by the Handwriting Foundation, 1426 G. St., N.W., Washington 5, D. C. (a nonprofit organization to stimulate interest in more legible handwriting).

This booklet of 18 illustrated pages offers a lot of help to classes in English and homemaking.

(Continued on page 48A)

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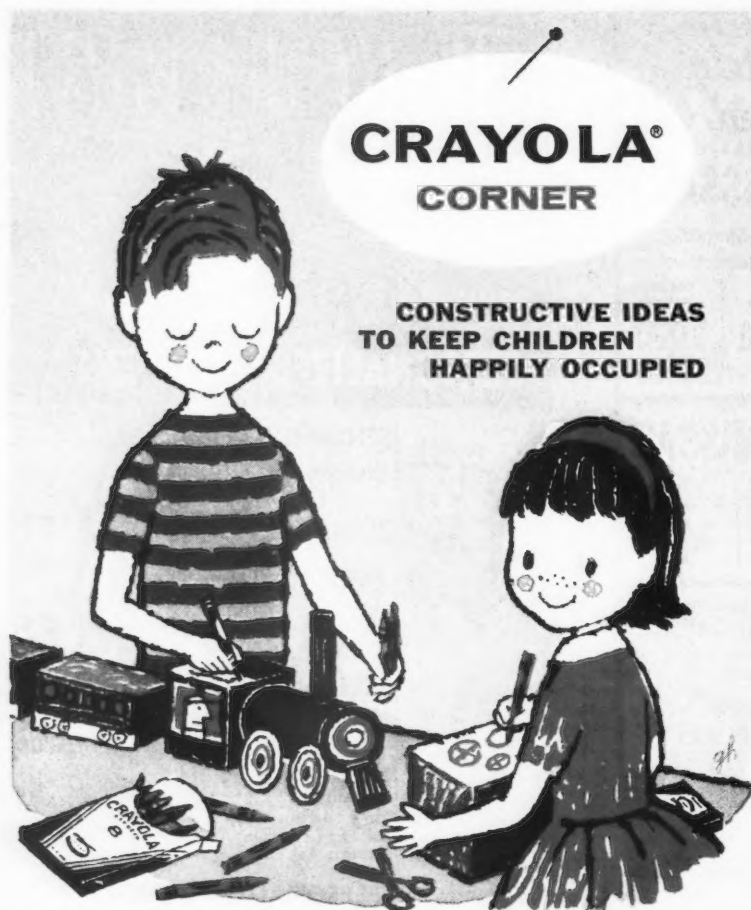
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New Books

(Continued from page 46A)

The Fifteen Mysteries

By Theodore Maynard. Cloth, 66 pp., \$1.50. Anthony Guild Press, Paterson, N. J.

This book of profound Rosary meditations written in blank verse by a prominent contemporary poet should appeal to most Catholics. It contains short, inspiring meditations which are well suited to a wide cross range of people and which should aid in bringing many closer to a true knowledge of the Blessed Virgin.

The Yellow House Mystery

By Gertrude Chandler Warner. Cloth, 191 pp., \$2.00. Scott, Foresman Co., Chicago, Ill.

A story full of suspense, telling the adventures of the four Alden children in their new frontier home. Adapted to third and fourth graders.

On Wings of Love

By Mother Helen M. Lynch. Paper, 45 pp., 5 cents. The Paulist Press, New York 19, N. Y.

A children's meditation book containing 42 simple meditations on a variety of religious topics within the scope of young elementary school students.

Utah Teachers Study Merit

By Gale Rose. Utah School Merit Study Committee, Salt Lake City 14, Utah.

The Utah legislature began a school merit study in 1954 to determine the practicability of merit evaluation and salary programs for professional school personnel. In order to make this determination, a three-phase study in each of three school districts was begun: (1) to develop a valid definition of good teaching; (2) to develop a fair and practical procedure of appraisal; and (3) to develop a constructive relationship between the appraisal system and the salary system.

The first report on the study was made in May, 1956. Now after a second year of effort, the committee is offering a summary of another period of great effort and progress in meeting these problems.

The records of teaching are now being processed as unstructured data, to find the functions or operations performed in the teaching act. These records of teaching are to be analyzed or coded to see how often, when, under what conditions, in what combinations, these functions were used by these teachers as they taught, thus building an operational definition of teaching.

With the technical phase of defining good teaching now complete, the major effort in 1958 will be concerned with the specific procedures, instruments, and personnel involved in actual evaluation situations.

Native Clergy in India

By Carlos Mercés De Melo, S.J. Paper, 358 pp. Published by Agencia Geral do Ultramar, Divisão de Publicações e Biblioteca, India.

While this book is a reprint of the author's thesis for the doctorate in canon law and has been accepted by the Gregorian University in Rome, it gives as a matter of fact a complete study of the history of the native clergy in India, from the beginning of Christianity to the middle of the twentieth century. The author gives considerable space to the work carried on under the Padroado (patronage) since the establishment of the Seminary of Santa Fe in 1541, and provides a thorough study of the developments which have occurred since the erection of the Congregation of the Propaganda in 1622. The growth of the native clergy since the Provincial Councils of 1893 and 1894 is explored. The author concludes that recent developments have broken down the Caste System and will permit a more vigorous and successful recruitment of native clergy throughout Pakistan and India.

Curriculum of the Minor Seminary

Ed. by Roy J. Deferrari. Paper, 85 pp., \$1.25. The Catholic University of America Press, 620 Michigan Ave., N.E., Washington 17, D. C.

Proceedings of the sixth annual conference on the curriculum of the minor seminary, May 13-15, 1955.

(Continued on page 50A)

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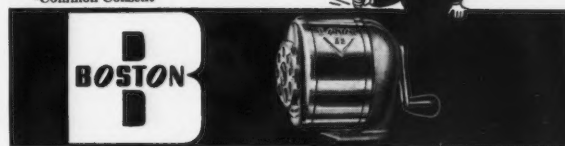
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New Books

(Continued from page 48A)

Proceedings of First Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine

Ed. by Rev. Urban Voll, O.P. Published by the Society at Dunbarton College of Holy Cross, Washington 8, D. C., 1956.

Peter and the Rocket Ship

By Hazel W. Corson. Cloth, 96 pp., \$1.60. Beckley-Cardy Co., Chicago 39, Ill.

Space travel, a subject of top interest to many young boys and girls, is given a new approach in this interesting story of a young boy's rocket ship ride. A scientifically accurate story, written on a third-grade level, it meets the present-day need for easy material on this subject.

Synchros Self-Synchronous Devices and Electrical Servo-Mechanisms

By Leonard R. Crow. Cloth, 234 pp., \$4.20. Scientific Book Publishing Co., Vincennes, Ind.

The Wilson Centennial Commission Handbook of Information and Suggestions

Prepared and published by the Woodrow Wilson Centennial Celebration Commission, Washington 25, D. C. Paper, 48 pp.

A booklet to help in the production of programs honoring Woodrow Wilson. It contains a wide variety of program suggestions, a list of available program aids and materials, biographical information about Mr. Wilson, and a sizable collection of outstanding quotations of Mr. Wilson.

This Way, Delight

By Herbert Read. Cloth, 155 pp., \$3.50. Pantheon Books, Inc., New York 14, N. Y.

Somewhere between the nursery rhyme age and the school age, children lose their taste for poetry. Here is a book that should help to rekindle in young children their interest and fondness for poetry. It is an anthology of selections which are all within the realm of a young child's experience, but which have not been watered down for child consumption. A wide range of poets is represented: Elizabethan poets, Emily Dickinson, Tennyson, Kipling, and such moderns as Yeats, Wallace Stevens, E. E. Cummings, Gerald Manley Hopkins, T. S. Eliot, and Dylan Thomas. It is a fine collection to use in developing poetic appreciation at an early age.

Handbook of Principles and Procedures for the Elementary Schools of the Diocese of La Crosse

Prepared under the direction of Very Rev. Msgr. Thomas J. Halloran. Paper, 38 pp., Department of Education, Diocese of La Crosse, Box 661, La Crosse, Wis.

A most complete guide to the rules and principles governing the Catholic education system in La Crosse, Wis. The opening pages explain briefly the Catholic philosophy of education and the objectives of the Catholic school. The body of the book is then devoted to an outline description of the organization of the diocesan school system, administration of the parochial school, the school and public relations, curricular principles and procedures, extracurricular principles and procedures, synodal legislation pertaining to the administration of the Catholic elementary school and state legislation pertaining to the administration of the Catholic elementary school.

Miracle for Mingo

By Aylesa Forsee. Cloth, 159 pp., \$2.65. J. B. Lippincott Co., Philadelphia 5, Pa.

A tender, inspiring story of an 8-year-old Ecuadorian Indian boy yearning for the return of his adventure seeking older brother. While Mingo waits for this wish to come true, nothing can make him truly happy. A younger brother, a pet honey bear, and a newly acquired playmate provide him with companionship, and helping his father with the sheep-herding and cloth weaving keep him busy. Then his short stay with his uncle, aunt, and cousins in the

big city opens a whole new exciting world for him. But only when he and his brother both return home to live with their parents is Mingo really happy. Children aged 8 to 12 should enjoy this realistic story with its family theme.

Public Speaking

By Dale Carnegie. Paper, 229 pp., 35 cents. Pocket Books, Inc., New York, N. Y.

A condensation of the author's popular book on "Public Speaking and Influencing Men in Business."

Teaching in America

Edited by Frederick C. Gruber. Cloth, 245 pp., \$2. University of Pennsylvania Press, Philadelphia, Pa.

This is a complete report of the proceedings of the 43rd Annual Schoolmen's Week, held at the University of Pennsylvania School of Education.

Dead Towns and Living Men

By Sir Leonard Wolley. Cloth, 220 pp., \$6. Philosophical Library, New York, N. Y.

The human side of a famous archaeologist's work and life in Egypt, Syria, and Italy.

Radio Projects

By Abraham Marcus. Cloth, 80 pp. Prentice Hall, Inc., Englewood Cliffs, N. J.

A beginner's project book designed primarily for use with *Elements of Radio and Radio Servicing* by the same author. Among the wide range of subjects covered are receivers, amplifiers, oscillators, tubes, power supplies, heater circuits, automatic volume-control circuits, manual-volume-control circuits, tone-control circuit, inverse feed-back circuit, alignment of tuned-radio-frequency receiver, and alignment of superheterodyne receiver.

The Art of the Aqualung: How to Swim and Explore Under Water

By Robert Gruss. Cloth, 66 pp., \$2.75. Philosophical Library, New York 16, N. Y.

A translation of a French instruction book on diving in the French Riviera.

Atomic Energy

By A. Radcliffe and E. C. Roberson. Cloth, 142 pp., \$4.75. Philosophical Library, New York, N. Y.

Vignettes Litteraires

By John P. Le Coq. Cloth, 238 pp. D. C. Heath & Co., Boston, Mass.

This collection of stories is intended to reflect French life and ideals. The 16 selections include stories by Dumas, Rousseau, Zola, and Voltaire. The book does not seem, under the circumstances, to be acceptable for Catholic schools.

Pope Pius XII and Theological Studies

Edited by Vincent A. Yzermans. Paper, 100 pp., 50 cents. Grail Publications, St. Meinrad, Ind.

Introductory remarks by Vincent A. Yzermans are followed by the text of Pope Pius XII's following addresses: "The Christian Conscience As an Object of Education," "The Faith and Catholic Youth," "The Teaching Authority of the Church," "The Church and Its Power of Sanctifying and Ruling," "Clerical Studies," and "Humani Genensis."

Glossary of Sociological Terms

Compiled and edited by Clement S. Mihanovich, Ph.D., Robert J. McNamara, S.J., and William N. Tome, S.J. Paper, 40 pp., 85 cents. The Bruce Publishing Co., Milwaukee 1, Wis.

More than 475 of the terms most frequently used in the study of the social sciences are defined in this helpful supplementary sociology booklet. It is an excellent teaching and studying aid for any sociology course.

Blessed Robert Southwell

By D. H. Moseley. Cloth, 182 pp., \$2.75. Sheed & Ward, New York 3, N. Y.

This book tells for teen-agers the true story of this great English priest and martyr. The fictional form enables the author to dramatize particularly the courage and the terrific self-sacrifice of a man who risked all for love of his persecuted countrymen.

(Concluded on page 53A)

New Books

(Concluded from page 50A)

Golgotha and the Church of the Holy Sepulchre

By Andre Parrot. Cloth, 127 pp., \$2.75. Philosophical Library, New York, N. Y.

This book provides the archaeological facts and the conjectures on the place of the Crucifixion and the presently accepted Holy Sepulchre and related building in Jerusalem. The work is completely illustrated with photographs, maps, and plans of the Holy Places.

Nobel Prize Winners

Edited by L. J. Ludovici. Cloth, 226 pp., \$3.75. Associated Booksellers, Westport, Conn.

This book presents sketches of the lives of fourteen Nobel Prize winners and discusses their achievements in the fields of literature and science. The articles, written by literary and scientific men, are appreciative and laudatory rather than critical. Students of literature and scientists will unquestionably disagree with many of the statements made by the authors.

The National Interest and Foreign Languages

By William Riley Parker. Paper, 133 pp., 65 cents. U. S. Government Printing Office, Washington 25, D. C.

Containing many well-developed arguments for the improvement and expansion of foreign language teaching in U. S. schools this work paper should be of interest to students and teachers alike. Revised in January, 1957, it presents an up-to-date picture of the present language teaching setup in U. S. schools, detailing its shortcomings, comparing it to the European system, and suggesting ways to improve it.

Employment Opportunities for Women in Beauty Service

United States Department of Labor Bulletin. Paper, 60 pp., 25 cents. U. S. Government Printing Office, Washington 25, D. C.

This book of data on beauty service covers the subject quite thoroughly. It contains information on training, entrance requirements, the kind of work done, conditions on the job, earnings, and opportunities for advancement.

What We Can Do About the Drug Menace

Public Affairs Pamphlet No. 186. By Albert Deutsch. Paper, 32 pp., 25 cents. Public Affairs Committee. New York 16, N. Y.

A common sense discussion of the U. S. drug addiction problem that recognizes the complexity of the situation and suggests a six-point program to combat it.

Indulgences of the Religious Tertiaries of St. Francis of Assisi

By Blaise S. Kurz, O.F.M. Paper, 82 pp., 50 cents. St. Anthony Guild Press, Paterson, N. J.

The most important plenary indulgences to which the Religious Tertiaries of St. Francis are entitled are listed and explained in this pamphlet which is a translation and adaptation of a German booklet by Rev. Joseph Faisch, O.F.M.

Holiday Reader

Edited by Herman F. Benthul, Ph.D., and Mayna F. Bode. Cloth, 224 pp., \$2.50. Noble & Noble, Inc., New York, N. Y.

This book of stories, plays and poems designed to assist third grade teachers in explaining and observing the holidays falls short in its treatment of the days set aside to observe the birth and resurrection of Our Lord. Christmas is explained primarily in terms of St. Nicholas and Easter solely in terms of Easter eggs and the Easter bunny.

Selections presented for the other holidays are more appropriate. Material is provided for celebrating Labor Day, Columbus Day, Halloween, Veteran's Day, Thanksgiving, New Year's Day, Robert E. Lee's Birthday, Ground Hog Day, Lincoln's Birthday, Valentine's Day, Washington's Birthday, April Fool's Day, Arbor Day, May Day, Mother's Day, Flag Day, Memorial Day, Independence Day, Special Occasions and holidays in other lands.

Textbooks in Print

Paper, 235 pp., \$2. R. R. Bowker Co., New York 36, N. Y.

A textbook catalog listing some 12,000 elementary and secondary school textbooks which are indexed by subject, title, and author. One hundred and forty-four publishers are represented.

The Story of the Trapp Family Singers

By Maria Augusta Trapp. 319 pp., 85 cents. Image Books, Garden City, N. Y.

The Complete Letter Writer

Compiled and edited by N. H. and S. K. Mager. 303 pp., 35 cents. Permapooks, New York, N. Y.

A book of instructions for writing social and business letters; complete with samples of outstanding letters taken from the files of professional letter writers.

First Steps in Reading English

By C. M. Gibson and I. A. Richards. 175 pp., 35 cents. Pocket Books, Inc., New York 20, N. Y.

A book for beginning readers of all ages that employs the picture clue method—simple sentences coupled with self-explanatory pictures.

Give a Guess

Poems by Mary Britton Miller. Cloth, 32 pp., \$2.50. Pantheon Books, Inc., New York 14, N. Y.

A clever combination of poetry, riddles, and animal pictures, this book should appeal to children 3 to 6 and prove helpful in training them to appreciate nature and poetry.

Catholic Pioneers in West Africa

By M. J. Bane, S.M.A. Cloth, 220 pp. Clonmore & Reynolds, Ltd., Dublin, Ireland.

A history of outstanding Catholic missionary work performed in West Africa from 1450 to 1950.



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NEW SUPPLIES AND EQUIPMENT

STYLISH SCHOOL BUS

A school bus with auto-inspired lines has been produced by the Blue Bird Body Co., Fort Valley, Ga. Their latest model, the 1957 All American Transit School Coach, features new distinctive styling of the grill and front, including a massive wrap around windshield. Five new chassis of 149"WB, 179"WB,



Auto-Inspired Lines

194"WB, 209"WB, and 224"WB are specifically engineered for exact load requirements. Fifty-four to 78 children can be carried in the bus. It is mounted on a forward control chassis and is available with a choice of 2 Ford, 2 Chevrolet, 2 GMC, Rio, IH, Perkins, and 2 Cummins Diesel Engines.

(For Further Details Circle Index Code 0227)

RUBBERIZED PLAYGROUND SURFACE

A rubberized material that can be applied to playground surfaces to reduce injuries has been developed by U. S. Rubber Reclaiming Co., Inc., Buffalo 5, N. Y. Called Saf-Play, the new product is a composite of ground rubber particles, asphalts, and waxes. It can be applied to black top, concrete, or smooth penetration pavements. A tough, long lasting material it will withstand severe abuse, and ravages of snow, ice and thawing without crumbling.

(For Further Details Circle Index Code 0228)

SHOWER SOAP SPRAYER

A soap dispensing machine for showers, which delivers a jet of gentle Spray-Bath Liquid at the touch of a finger tip has been developed by Huntington Laboratories, Inc., Huntington, Ind. The machine can be installed in any shower room. It makes bathing easier and safer and also saves the maintenance department the job of cleaning scummy, sticky shower floors. Huntington Spray-Bath Liquid instantly gives a rich lather which removes all traces of dirt and grime in a minute. Economical to use, the amount of liquid dispensed in 1/4 second is plenty for a complete bath, and one gallon of it mixed with eight gallons of water is enough for 1500 showers. Installation of the unit includes motor, compressor tank, and self-timing valves.

(For Further Details Circle Index Code 0229)

(Continued on page 56A)

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• Mason, Box 549, Mineola, N. Y.
• Gentlemen: Please send me without any obligation, samples and information on your Fund Raising Plan.

• NAME _____

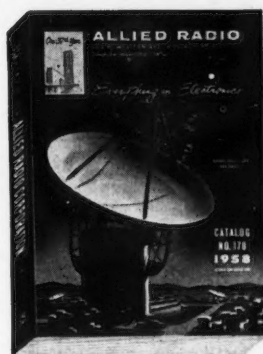
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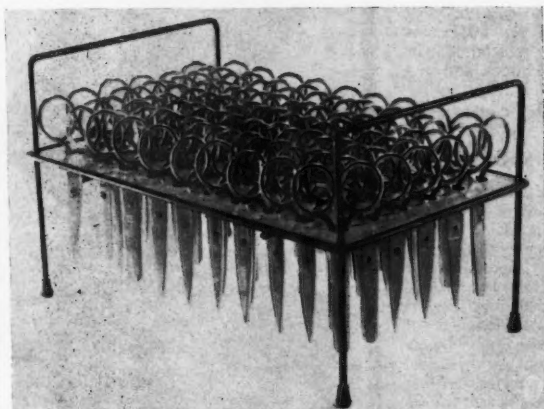
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New Supplies

(Continued from page 54A)

GLASS MENDING MATERIAL

A new scientific material, which can mend all types of window breaks in seconds has been introduced by Greene Metal Products, Inc., Chicago 8, Ill. A tough, clear Mylar material called Glass Patch, it can be used to reinforce cracked, shattered, or pierced windows until permanent repairs are made. It grips tightly, holds securely, and seals out dampness, cold, wind, rain, and drafts. It can be used to seal glass to glass or glass to metal, wood, or sash. Quick, permanent repairs to small holes can also be made with the material. Packaged in handy roll form, it is available in two sizes: a small roll measuring 18 by 90 in. or a large roll measuring 18 by 180 in.

(For Further Details Circle Index Code 0230)

INEXPENSIVE MUSICAL INSTRUMENT

An inexpensive beautifully toned chime instrument that can bring musical pleasure to the talented as well as the retarded and physically handicapped child has been introduced by the Handy-Folio Music Co., Milwaukee,



Easy-to-Play Chimes

Wis. It is a twelve tone instrument called Melody Chimes. Designed for easy learning, a piano keyboard on top of the instrument helps locate the tone and a detachable wire rack holds the music. The chimes and five self-instructive books sell for \$2.

(For Further Details Circle Index Code 0231)

INCINERATORS FOR SCHOOLS

Two new rapid-burning, gas-fire incinerators, Samco No. 5 and Samco No. 8, have been introduced by Syrral Mfg. Co., Syracuse, N. Y. Both units provide speedy disposal of all wet and dry combustibles including garbage, paper, crates, and refuse. The Samco No. 8 model has an 8-bushel capacity. It weighs close to 1000 lbs. and is designed for rapid burning with 150,000 btu. input. Easily removable, horizontal dump type, parallel grates allow dislodgment of noncombustibles as cans or bottles, without reaching through the feed door. The outer case of the destructor is of heavy steel, 60 in. high by 24 in. wide by 22 in. deep. It has four side panels completely insulated with hydraulic refractory concrete, permanently anchored to the inside of the case from floor upward, including feed door and top. The Samco No. 5 has a 5 bushel capacity and measures 48 inches in height. In all other respects, however, width, breadth, burner and grate construction it is identical to the No. 8 model.

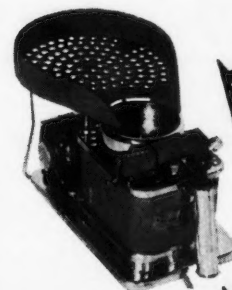
(For Further Details Circle Index Code 0232)

(Continued on page 57A)

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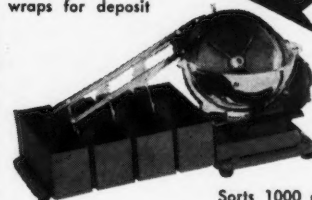
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CATHOLIC SCHOOL JOURNAL

New Supplies

(Continued from page 56A)

TWO-PERSON WASHBOWL

A new Duo-Washfountain, more attractive in appearance, stronger and firmer in construction, and easier to install has been introduced by the Bradley Washfountain Co., Milwaukee 1, Wis. The improved unit has no scuff base at bottom so that when the



Sprayhead Replaces Faucet

hinged and larger foot treadle is flipped up, cleaning of floor underneath is easily accomplished. Faucets have been replaced by a sprayhead which is operated by a touch of the foot. The bowl is made of stainless steel or pressed steel finished in acid-resisting vitreous enamel in white or five colors. The standard height from the floor to the rim of the bowl is 31 inches; 27 inches for juveniles. (For Further Details Circle Index Code 0233)

CHLORINATED DISHWASHING COMPOUND

A new chlorinated compound for machine dishwashing called Divoklor has been developed by the Diversey Corp., Chicago 11, Ill. It simultaneously cleans and prevents staining of plastic and china dishware. It also penetrates scratched surfaces and removes deeply imbedded stains.

(For Further Details Circle Index Code 0234)

MODERN TEACHING AIDS

TOOTH ERUPTION CALCULATOR

Dental hygienists, health classes and clinics will be able to use this illustrated dial chart that shows the average ages when teeth appear in the mouth. The chart indicates the position and growth of each of the 52 teeth which a child will have during his lifetime. This teaching aid is sold for \$1.00 postpaid by the Dental Digest, 1005 Liberty Ave., Pittsburgh 22, Pa.

(For Further Details Circle Index Code 0235)

CAN DEMONSTRATION SET

The American Can Co., New York 17, N. Y., is offering a set of eight different-sized cans in which most foods are packed. On the front label is listed the size of the container, its weight, fluid contents and cup measure, plus a list of foods most commonly purchased in that size can. The set will be helpful to teachers of foods and marketing classes.

(For Further Details Circle Index Code 0236)

(Continued on page 58A)

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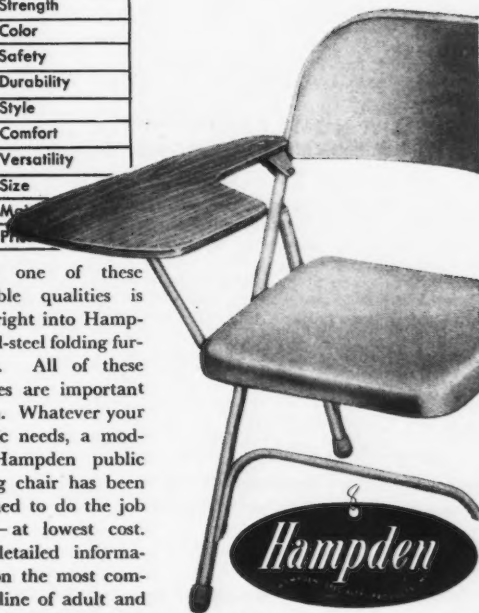
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Many teachers have found that the problem of a large class is greatly relieved by the use of the Dolch Aids-to-Reading materials. Children teach each other while playing the Dolch Reading Games. You have more time to give individual attention to those who need it most.

The items fit into the teacher's own program and provide a wide range of aids from Kindergarten to Grade 8. They are learning games, and require a minimum of teacher direction. The games were designed by Edward W. Dolch, Professor Emeritus, University of Illinois to meet the needs of children in developing readiness, in getting a sight vocabulary, and in learning sounding attack. For supplementary reading, the Dolch Basic Vocabulary Series and the Dolch Pleasure Reading Series provide books that help develop confidence, fluency, comprehension, and above all, an eagerness to read. Use coupon for catalog.

THERE IS A HOME EDITION OF DOLCH GAMES AND BOOKS FOR SALE IN STORES

Most of the Aids-to-Reading Games, and all of the Dolch Independent Reading Books are now in retail stores so that parents can get them for use in the home. Professor Dolch's pamphlet "The Play-way to Learning", directed especially to parents, is free to teachers who may wish to distribute it. Use coupon to order desired quantity.

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*Offer restricted to U. S. A.

New Supplies

(Continued from page 57A)

VAT COLOR KIT TESTS FABRICS

Home economics and general science teachers will be interested in the new Vat Color Kit developed by the Vat Dye Institute, New York 17, N. Y. The Kit contains all necessary chemicals, beakers, glass rods, tweezers, and white handkerchiefs to test the colorfastness of vat dyed cottons, washable rayons and linens. With the kit, one may demonstrate the five basic steps in vat dyeing. The kit is completely reusable. Only chemicals and fabric need replacing. Included with the kit is a laundry lesson plan, a study outline, and chemical procedures for determining vat colors in actual garments. It comes in a handsome, green carrying case, and is priced at \$15.00.

(For Further Details Circle Index Code 0237)

WISS SKALLOPING SHEARS

A new scissors with a scalloping edge has been introduced by J. Wiss & Sons Co., Newark 7, N. J., well known manufacturers of pinking shears. Measuring 7½ inches long, the shears is made of fine cutlery steel with nickel-plated blades and navy blue handle. The scallop edge produces a ravel resistant seam finish and a highly decorative edging for felts, plastics, shelving, etc. It will be a handy addition to the sewing and craft departments. Write for leaflet describing Model SN-7.

(For Further Details Circle Index Code 0238)

RECORDING UNIT FOR PHONOGRAPH

A low-priced recording unit that fits any phonograph is available from Johnson Smith Co., Detroit 7, Mich. The unit contains recording arm, head and tracking disc, electronic recording microphone and blank record discs. Additional blank discs can be reordered in sets of five. The unit will make 33, 45, or 78 r.p.m. records that can be played back immediately, and may be serviceable in speech work.

(For Further Details Circle Index Code 0239)

"A LIVING PUMP" HEART POSTER

The National Heart Institute has prepared an attractive, two-color poster showing the human heart and circulatory system. This teaching aid shows how the blood circulates through the chambers of the heart and through the body.

Single copies are available free from the Heart Information Center, National Heart Institute, Bethesda 14, Md. Quantity copies, priced at \$3.50 per 100 are available from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Ask for P.H.S. Poster 19.

(For Further Details Circle Index Code 0240)

CATALOGS AND BOOKLETS

The Cereal Institute, Inc., recently published a booklet on the Iowa Breakfast studies. It is a resumé of 20 scientific papers published during the past seven years. Free copies are available.

(For Further Details Circle Index Code 0241)

Teachers of family-living courses will like the new booklet, "Notes on Teaching Money Management," available free from the Money Management Institute, Household Finance Corp. of America, Chicago 1. The firm also offers a library of 12 money management booklets for a nominal fee.

(For Further Details Circle Index Code 0242)

Persons interested in food preparation and serving in school will find interesting the well-illustrated booklet recently released by Southern Equipment Co. which shows their food serving equipment in use. A 48-page booklet it contains over 100 photographs and floor plans of elementary schools, junior high and high schools, colleges and universities, together with descriptive information pointing out the newest advancements in food serving equipment for schools. Copies will be sent on request.

(For Further Details Circle Index Code 0243)

Interesting facts about paper and paperboard, how they are made and the valuable purposes they serve in modern life are developed in a 16-page booklet issued by American Paper & Pulp Association in cooperation with the National Paperboard Association and Fibre Box Association. Reasonable quantities of the booklet may be obtained free of charge.

(For Further Details Circle Index Code 0244)

An interesting aid for mathematics teachers is "The Second R," a 14-page booklet that tells the history and value of numbers and the many myths and superstitions attached to them. The booklet is the third in a series of "Safety in Numbers" issued by the Handwriting Foundation, Washington, D. C. to help people communicate more effectively with handwritten numerals.

(For Further Details Circle Index Code 0245)

How to strip, seal, and maintain gymnasium floors is the subject of a 20-page booklet prepared by the research laboratory of J. I. Holcomb Mfg. Co., Inc. The booklet, which includes helpful diagrams covers: work flow information, removal of painted lines and seals, application of fresh seals and gymnasium finish, service information and regular maintenance tips. Copies are available without charge.

(For Further Details Circle Index Code 0246)

All the McGraw-Hill films presently available or in preparation are listed in a well organized catalog recently released by the McGraw-Hill Text-Film Department, New York 36, N. Y. Complete descriptions of the films are given in the first part of the catalog which is arranged alphabetically. The second part contains a subject index. Copies of the catalog are available free.

(For Further Details Circle Index Code 0247)

"More Learning Per School Dollar" is the title of a colorful 24-page booklet describing how thermal environment influences learning. Produced by John J. Nesbitt, Inc., it discusses the factors in the classroom which require continuous control of heating, ventilation, and cooling as well as the method by which a unit ventilator controls these factors. Copies of the booklet may be obtained by request.

(For Further Details Circle Index Code 0248)

Stimulating scientific information chosen by science teachers as effective teaching aid material is provided free in a pamphlet published by United States Steel Corp., New York 6, N. Y. The pamphlet, entitled "Science in Steelmaking" consists of five revised bulletins which treat some of the recent scientific developments as applied to steelmaking. Well organized, each chapter is compact and closes with a short quiz and a list of new words.

(For Further Details Circle Index Code 0249)

(Continued on page 60A)

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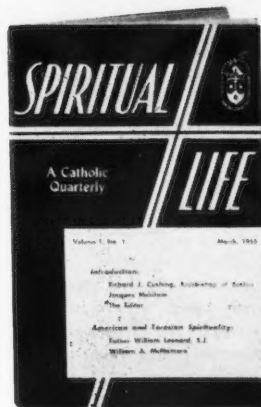


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New Supplies

(Continued from page 58A)

Educational films for students from kindergarten age through college age are listed in the 1956-57 catalog of Coronet Films. Detailed information is given about each film including its grade level, length and price. Copies of the catalog will be sent on request.

(For Further Details Circle Index Code 0250)

A 16-page catalog of song books, choral books, Christmas music selections, music education texts, primary readers and workbooks has been published by Hall & McCreary Co., Minneapolis 15, Minn. Copies of the catalog, No. 132, will be sent on request.

(For Further Details Circle Index Code 0251)

Journalism and sociology students and teachers should find interesting the well illustrated 24-page annual report of the Advertising Council, New York 36, N. Y., a non-profit organization which promotes public service advertising. Much human interest material is contained in this story of their activities for 1956-57.

(For Further Details Circle Index Code 0252)

A wide selection of Thanksgiving and Christmas filmstrips are described and illustrated in a special holiday catalog recently released by the Society for Visual Education, Inc., Chicago, Ill. A special Catholic School edition of their educational catalog has also been released. Both publications can be obtained free of charge.

(For Further Details Circle Index Code 0253)

A complete high fidelity guide entitled, "This is High Fidelity" has been published by Allied Radio Corporation, Chicago. High fidelity is explained in simple terms; practical installations are illustrated and hi-fi music systems and components are listed. The booklet is available without charge.

(For Further Details Circle Index Code 0254)

A list of some of the finest traditional and contemporary Christian art reproductions available has been compiled by Catholic Art Education, Blauvelt, N. Y. Listed in alphabetical order are the artists, some of their outstanding paintings, and the various sizes and prices of reproductions available.

(For Further Details Circle Index Code 0255)

"How to Plan and Publish a Mimeographed Newspaper" is a valuable free booklet being distributed by A. B. Dick Co., Chicago, Ill. It presents concisely in 23 pages instructions on mimeographing and stencil layout and fundamental techniques of journalism.

(For Further Details Circle Index Code 0256)

The 1957-58 United World Films catalog describing more than 600 Universal International and J. Arthur Rank features has been released. Copies of the 48-page catalog will be sent free to schools, clubs, and institutions.

(For Further Details Circle Index Code 0257)

Free teacher guides are available covering documentary science and adventure programs of "Bold Journey" a weekly television series presented by the Ralston Purina Co. over the ABC network. Guides for the half-hour show will be sent to teachers two weeks before each program.

(For Further Details Circle Index Code 0258)

(Concluded on page 62A)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION.



A 16mm sound, two-reel film

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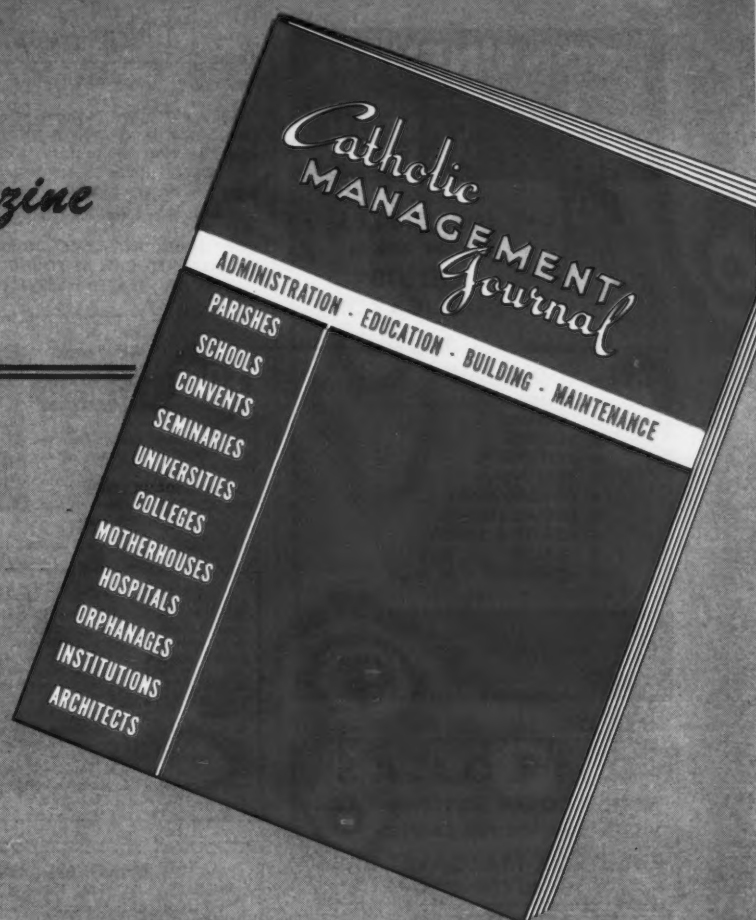
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